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A NEW
HISTORY OF GREECE;

FROM ITS EARLIEST ESTABLISHMENT,

Until it was subjected to
The ROMAN EMPIRE:

CONTAINING AN ACCOUNT OF
THE WARS, REVOLUTIONS;
PROGRESS IN ARTS AND SCIENCES;

Together with the
C H A R A C T E R S
Of the most distinguished
G E N E R A L S, L E G I S L A T O R S,
And P H I L O S O P H E R S,
Whose Actions were the Ornaments of Greece.

*' The History of GREECE abounds with the most striking
' Examples of profound Wisdom, Valour, and sound Phi-
' losophy.'*

GOLDSMITH.

L O N D O N :

PRINTED FOR G. RILEY, NO. 33, LUDGATE-STREET;

And sold by

MESS. CHAMPANTE AND WHITROW;
AND S. HAZARD, BOOKSELLER, BATH.

1790.

THE HISTORY OF THE
CITY OF NEW YORK

FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME

BY JACOB LEVINSKY

NEW YORK: PUBLISHED BY
JACOB LEVINSKY, 112 NASSAU ST.

1850

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P R E F A C E.

ALTHOUGH we had given a short sketch of the History of the Grecian States, in our volume of Ancient History, yet, when we reflected on the excellence of their governments, the wonderful courage of the people, their amazing success in war, their liberal refinements in peace, and the dignity of the Grecian character in every profession, we were convinced a distinct History of Greece would be as acceptable as that we have given of Rome. Conformable to this opinion, we have written a con-

A

cise

cise detail of all those particulars respecting the most distinguished States of Greece, which have elevated this people to the greatest pinnacle of fame.

The most remarkable periods of its revolutions, we have divided into separate books. By this method, the grand outlines of the Grecian History, being rendered more distinct, are more obvious, and easy to be remembered. Each book we have divided into chapters, containing a brief account, in sections, of those facts which deserve to be particularly recorded. Whether liberty was subverted or established, whether science was improved or neglected, or whether the soldier, statesman, or scholar,

lar, rendered himself worthy of distinction, we have been equally faithful in registering, in our small compendium, every subject of this nature, according to the regular succession of such events. To avoid, as much as possible, any chasms in our little System, we have treated the History of Greece, rather as a regular history of the whole country, than a detached history of its separate States.

We have begun the History from the most early establishments of the States and Provinces, and continued it until the whole country was subjected to the Roman power. In the course of relating the most striking facts, we have traced the grand and leading paths, which

arts and science took to ennoble the Grecian character. But, to impress the minds of our young readers, as much as possible, with the idea of those individuals, whose virtue, wisdom, or bravery, was not only the pride of Greece, but the admiration of all mankind, we have been careful to prefix the most esteemed likenesses we could obtain, to those sections or parts of the history, in which they most distinguished themselves.

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A NEW



HISTORY OF GREECE.

BOOK THE FIRST. INTRODUCTORY CHAPTER.

GREECE, ITS NAME AND ORIGIN—EXTENT OF
TERRITORY—PROVINCES—LANGUAGE, AND
OTHER CHARACTERISTICS.

ANCIENT GREECE is distinguished in history by several names. It was called Hella, from Helen, son of Deucalion, who reigned in Phthide, 1521, before Christ. The name of Greece was derived from Græcus, son of Cecrops, the first king of Athens, which was founded by him 1582, before

B

Christ.

2 HISTORY OF GREECE.

Christ. The Grecians were called by the different names of Achivi, Myrmidons, Pelasgi, Danai, Argivi, &c. but their most general name was Hellenists.

The extent of this country was, at first, confined to Attica, and the parts adjoining. It next extended itself over Peloponnesus, Thessaly, and, afterwards, to that tract of territory which had been the seat of the Macedonian empire. The several provinces were, Peloponnesus, Achaia, Epirus, Albania, Macedon, Thrace, the islands of the Propontick, Aegean, and Ionian seas, with the isle of Crete.

Their language, which is generally allowed to have originated among themselves, was divided into four provincial dialects, and called by the names of the Attic, Doric, Æolic, and Ionic. They had, besides these, a phrase of speech, that was common to every part of Greece. This language has derived the greatest fame, from the liberal arts having
been

HISTORY OF GREECE.

been disseminated in it over every polished country in the world; and from the greatest part of the Holy Scriptures being originally delivered in it to the Gentiles and the Christians. It is justly distinguished for its compass of sound, significance of expression, suavity of style, and elevation of sentiment. Such were found its happy composition of words, that, even in the most flourishing state of the Roman Empire, the Latin was thought so inferior, that Polybius, Appian, Dion, and Cassius, wrote their Roman Histories in Greek. This was the language of all Anatolia, some parts of Italy, Provence, in France, and of almost every island in the Mediterranean. But, by the mutilation of some words, the contraction of others, the confusion of vowels, diphthongs, and consonants, the translating of accents, and the admixture of foreign nations, it is not only fallen from its native energy and elegance, but also from its copiousness and perspicuity. It is, therefore, now confined within the limits of Greece, and the opposite sea coast of

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the Lesser Asia, where it is greatly corrupted, or rather almost lost, in the Turkish and Slavonian tongues; especially by that which they call Franco, a mongrel language, composed of Italian, French, and some Spanish words, used as the ordinary speech for commerce and intercourse between Christians, Jews, Turks, and the Greeks themselves, who, not understanding, cannot speak the true genuine Greek.

The wisdom and learning of Greece, were held in the highest estimation, and were spread abroad, over the whole world; they were, by a laudable ambition, made objects of imitation, by every people emulous of elevating their character, by the refinements of peace, the exploits of war, or the legislation of a liberal policy. The Greeks were undaunted in the field, completely educated in the schools, and addicted to every virtue and civil behaviour. They were once so distinguished, that every warrior studied their battles, every statesman
their

HISTORY OF GREECE.

their free governments, every poet their elevated genius and classical judgment, every painter their tablatures, and every individual, those traits which had so transcendantly ennobled the Grecian character. Such was the sense of their own superiority, that they called every other nation Barbarians; which, as if to be a lesson of chastisement to human pride, has now, with the greatest justice and propriety, reverted on themselves; for they are now become inconstant in disposition, destitute of learning, barbarous in their manners, riotous in their assemblies, and indolent in action. They are so lazy and lethargic to enterprise, that they are seldom to be impelled to any effort, unless stimulated by the necessity of supplying nature. The perfidy in all their dealings is so great, that the Italians have a proverb in their language, which says, with great truth, *Whoever trusts a Greek, is sure to be cozened.* Though they begin their feasts and banquets with moderation, they generally end in the greatest disorder and intemperance; no rule,

6 HISTORY OF GREECE.

order, decorum, or decency, is observed; all are absorbed in the excesses and licentiousness of the evening. From this unbounded freedom of behaviour, on these occasions, may be supposed to have originated that common adage, *As merry as a Greek!* How different the modern from the ancient picture! When glory so truly ennobled their character, they produced the brave commanders, Miltiades, Aristides, and Themistocles, of Athens; Lyfander and Agesilaus, of Sparta; Pelopidas and Epaminondas, of Thebes; Aratus and Philopceemen, of Achaia; Pyrrhus, of Epirus; Philip, of Macedon; and Alexander the Great. As for philosophers, they produced Plato, Socrates, Aristotle, and Theophrastus. Of eminent legislators, they produced Solon and Lycurgus. Among the most exquisite poets, may be reckoned their Hesiodus, Homer, Sophocles, and Aristophanes. Their famous historians were, Xenophon, the condisciple of Plato, Thucydides, Plutarch, and Herodotus. Their inimitable orators were, Æschines, Demosthenes,

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7

henes, and Isocrates. In a word, the Greeks, most deservedly, have the honour of establishing all human learning, the mathematics only excepted. Greece was the seat of wit, and classical knowledge; the nurse of liberal statesmen, and exemplary warriors; the lyceum of every noble science, and elevated refinement. But, being now subject to the Turks, most of its fine cities are destroyed, and learning, freedom, and politeness, are deluged with an inundation of oppression, barbarity, and ignorance. Thus, it remains a memento to every free and polished state, to remind them of guarding themselves with the greatest jealousy, against the artful designs of intriguing neighbours, the enervating principle of their own refinements, the alluring baits of corruption, and the opposition of sentiment and interest, among the people themselves. For, to the combination of all these destructive circumstances, Greece owes her decline of power, glory, and happiness; together with her present abject state of slavery, poverty, and insignificance.

2 HISTORY OF GREECE.

CHAPTER I.

ARGONAUTIC EXPEDITION—MINOTAUR DESTROYED—THEBAN WAR.



J A S O N.

SECT. I.

Argonautic Expedition.

THE most ancient war that occurs in the Grecian history, is that which Jason, the son of Æson, king of Thessalia, and Alcimede, undertook, with forty-nine noble companions, for the acquisition of the Golden Fleece, at Colchis. Among those who accompanied

HISTORY OF GREECE. 9

accompanied Jason, were Hercules, Orpheus, Castor, and Pollux. In this voyage he visited Hypsipyle, queen of Lemnos, who had twins by him. After a long and dangerous voyage, he arrived at Colchis, and demanded the Golden Fleece of king Æta, who granted his request, on condition that he tamed the brazen-footed bulls that guarded it; killed the dragon, sowed his teeth in the ground, and destroyed the soldiers which sprung from the soil in which the teeth were sown. Jason, undertaking the task, would have fallen a sacrifice to his temerity, had he not been greatly assisted by Medea, the king's daughter, who was in love with him. For, observing her directions, he overcame the bulls, lulled the dragon asleep, and carried away the Fleece by night, together with Medea, whom he afterwards married.



JUSLANT

B 5

HERCULES.

HERCULES.

SECT. II.

Argonautic Expedition continued.

DURING this expedition, it is related, that Hercules delivered Hesione, daughter of Laomedon, king of Troy, from a sea-monster, to which she had been exposed.

Laomedon having promised him the lady, with some fine horses he had, as his reward, Hercules left them, until he should return from Colchis. But when he returned to Troy, and demanded his proffered prize, Laomedon basely refused the performance of his promise. Hercules, enraged at this breach of faith and gratitude, is said to have taken Troy, slain Laomedon, and established his son Priam king, about 1226 years before the birth of Christ.

THESEUS.

T H E S E U S.

S E C T. III.

Minotaur destroyed.

NEAR the same period, Minos, son of Jupiter, by Europa, is related to have reigned in Crete, with the greatest justice, prudence, and wisdom. In order to revenge the murder of his son, Androgos, by Ægeus, king of Athens, he commenced war against the Athenians, who were, at that time, greatly distressed by a severe famine. Consulting the oracle, they were told, that unless they made atonement to Minos for the death of his son, they would still remain the objects of divine vengeance. They, therefore, asked Minos what satisfaction he required? he answered, that they should send to Crete, every year, seven young men, and seven

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wirgins, to be devoured by the Minotaur, a monster, described to have partly resembled a man, and partly a bull.

The Athenians, finding themselves under the necessity of agreeing to these hard conditions, sent fourteen of their youth, of both sexes, to this devoted destruction. Among this number, happened to be Theseus, the son of Ægeus, who had committed the murder. This young champion, being assisted by Ariadne, who fell in love with him, killed the Minotaur; by which means he delivered his country from this annual sacrifice of the Athenians.



OEDIPUS.



ŒDIPUS.

SECT. IV.

Theban War.

ABOUT the same time the celebrated war of Thebes happened, from the following circumstances. Œdipus, son of Laius, king of Thebes, was, soon after his birth, ordered by his father, to be taken privately, and destroyed in a neighbouring wood, to prevent his killing Laius, as had been foretold by the oracle. The soldier, to whom this

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cruel commission was given, conceiving a pity towards the helpless infant, and being afraid to imbrue his own hands in the blood of royalty, pierced the foot of the child with a hook, and hung him upon a tree, to fall a victim to hunger. One of the shepherds of Polybius, king of Corinth, finding him, released him from his perilous situation, and presented him to the queen, who, having no children, adopted him as her son, and, from the wound in his foot, called him *Œdipus*, from the Greek, which signifies swelled feet.

Arriving at age, and being informed that Polybius was not his father, he consulted the oracle, on the most certain means of discovering his parents. The answer was, that he should meet his father in Phoris. Proceeding on his journey, he met with some passengers, among whom was his unknown father, whom he killed, in consequence of a quarrel which arose between him and the travellers. This *rencontre*, being thus so fatally terminated,

HISTORY of GREECE. 13

terminated, he pursued his way to Thebes, where, overcoming the Sphynx, he married his unknown mother, as his reward. But, being afterwards informed of his having murdered his father, and married his mother, he was seized with such remorse, that it drove him to a state of the most desperate madness; insomuch, that he pulled out his own eyes, and would have killed himself, had he not been prevented by his daughter, Antigone, who led him in his blindness.

Œdipus, resigning the government of Thebes, was succeeded by his two sons, Eteocles and Polynices, who agreed to reign a year, alternately. But Eteocles, after reigning the first year, refusing to resign the sovereignty to his brother, he went immediately to Argos, where he married the daughter of Adrastus, king of Argos. This king, in conjunction with the neighbouring princes, assisted in a war which Polynices commenced against his brother and the Thebans.

HISTORY OF GREECE.

This war continued, until all the seven combined princes, Adrastus excepted, were slain in different battles; and the two brothers fell, by the hands of each other, in single combat. Such was their enmity to each other, that it is related, in this part of the fabulous history of Greece, that, when their bodies were placed for burning, on the same funeral pile, the enkindled flames refused to unite.



CHAPTER

HISTORY OF GREECE. 17

CHAPTER II.

DESTRUCTION OF TROY—RETURN OF THE HERAC-
LIDE—WAR BETWEEN THE DORIANS AND
ATHENIANS.



AGAMEMNON.

SECT. I.

Destruction of Troy.

THIRTY-seven years after the Theban war, the famous war of Troy happened, on the following occasion. Paris, son of Priam, king of Troy, having awarded to Venus the Golden Apple, as the

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the fairest goddess, (see our System of Mythology) was recompensed with the promise of possessing the most charming woman on earth. Helena was esteemed this distinguished fair one. Paris, to obtain her, feigned an embassy to Greece, and, with a great fleet, left Troy, where he soon returned, and brought his fair prize, in the absence of Menelaus, king of Sparta, to whom she was betrothed. This act of violence and injustice, excited so much the resentment of all the Grecian States, that the princes combined, in order to besiege Troy, and extirpate the family of Priam. Agamemnon, king of Mycene, and brother of Menelaus, was the commander of the confederate Greeks, who, after a ten years siege, destroyed this famous city, the metropolis of Asia, A. M. 2871. There were killed, of the Grecians, 368,000, among whom was Achilles, who lost his life by the treachery of Paris. Of the Trojans, there were slain 676,000, from the commencement of the siege, to the destruction of the city. In this war, Paris is
said

said to have been killed by either Pyrrhus or Philoctetes; his brother, Hector, the esteemed pillar of his country, was killed by Achilles. And, when the city was taken and burnt, king Priamus, the father of Paris and Hector, at once lost all his children, together with Hecuba (his queen), his kingdom, and his own existence. Helena, after Paris was slain, married his brother, Deiphobus: but having at last betrayed the castle to the Grecians, and admitted Menelaus into her chamber, to kill Deiphobus, she was again reconciled with Menelaus.



EURYSTHEUS,

EURYSTHEUS.

SECT. II.

Return of the Heraclidæ.

THE next memorable occurrence we find in the history of Greece, is the return of the Heraclidæ, or posterity of Hercules, into Peloponnesus. Hercules, being allied to the royal family of Mycène, excited the jealous apprehensions of Eurystheus, lest he or his offspring should supplant him in his government of Peloponnesus. When Hercules died, this king would have destroyed all the Heraclidæ. To effect his purpose, he sent orders to king Ceyx, with whom they were then at Trachis, to deliver them up to his pleasure, or banish them from his dominions, under the threat of an immediate war, if he refused compliance. Ceyx, not daring to refuse, desired the Heraclidæ would seek their

HISTORY OF GREECE. 22

their safety in some other part of Greece.. They immediately sought refuge among the Athenians, who were then governed by Theseus.

Eurystheus, hearing where they had found sanctuary, immediately led a great army against Theseus, and fell in the battle. The Heraclidæ, being thus relieved from their persecutor, instantly took possession of Peloponnesus, where they recovered all the rights and privileges of which they had before been so arbitrarily despoiled. But, being afflicted by a plague, which, the oracle told them, was a punishment for having returned before the time appointed by their Gods, they returned to Athens.

About eighty years after Troy was destroyed, they once more invaded Peloponnesus, and entirely established themselves in their hereditary domain. (See our Universal History.)

CODRUS.

HISTORY OF GREECE.



C O D R U S.

S E C T. III.

War between the Dorians and Athenians.

ABOUT the time of the establishment of the Heraclidæ in Peloponnesus, the Ionians possessed Achaia. Being soon after obliged to leave this province, they fled to Attica, where they were kindly sheltered by Melanthus, then king of Athens. This king, dying in a short time, was succeeded by

by his famous son, Codrus. The Dorians (the new inhabitants of Peloponnesus) and the Athenians, commencing a war with each other, the oracle was consulted with regard to the event. The answer was, that the side, whose king fell in the conflict, should be victorious. Such was the patriotic love of Codrus, for the honour and welfare of his subjects, that he immediately disguised himself as a shepherd, with some sticks on his back, entered the enemy's camp, and fell by the hands of a soldier, whom he provoked, by wounding him with a crooked knife. The fate of Codrus was no sooner known, than the Dorians, prepossessed that their defeat was approaching, according to the oracle, left the field immediately. Thus were the Athenians possessed of victory, and delivered from war, by the bravery of this prince, who resigned himself to death for the preservation of his country, in the year 1071, before Christ. After his reign, the commonwealth of Athens was governed by magistrates, who were called Archontes.

The

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The first of these perpetual Archons was Medon, the eldest son of Codrus. His brother, Nileus, disputed the government with him. This contest was embraced by the people, as an opportunity of rejecting both these brothers, and declaring, that they would have no other king but Jupiter. So that, during these dissensions, there was a sort of theocracy in Athens. But the oracle being consulted, and determining in favour of Medon, Nileus, with the rest of his brothers, went to Asia, and founded the cities of Ephesus, Miletus, Priene, Colophon, Myus, Teos, Labedos, Clazomenæ, Erythræ, Phœcea, Chios, and Samos. This part of Asia was called Ionia, from its being first colonized by the Ionians. Medon governed twenty years, and was succeeded by a dynasty of his line, containing twelve kings, surnamed Medontidæ, who, though they performed no memorable action, governed Athens without any alteration, disturbance, or revolution, for the space of three hundred years, and upwards.

CHAPTER

CHAPTER III.

FIRST AGE OF POETRY—INSTITUTION OF THE
OLYMPIC GAMES—GOVERNMENT OF ATHENS
CHANGED TO A DEMOCRACY.



H O M E R.

S E C T. I.

First Age of Poetry.

DURING the peaceable reigns of the Medon-
tidæ, science and literature began to display them-
selves in the more civilized parts of Greece. Poetry
was the most ancient species of writing, and the
chief

chief means of conveying other parts of knowledge to mankind. Linus, Orpheus, Musæus, and the other founders of the fabulous theology, are too uncertain and obscure to admit of being seriously noticed; for neither their age or country can be ascertained with any precision. Poetry may, therefore, be said to be incapable of being traced beyond the time of Homer. It is generally admitted, that this father of classical and sublime poetry was born at Smyrna, and that he composed most of his writings between two and three hundred years after the destruction of Troy. He is represented to have been a blind, indigent bard, who wandered about the country, in the humble avocation of a ballad-singer. But his works so greatly ennoble his character, that we cannot but reverence him as the prince and father of the Grecian poets. In such esteem has he been held, that his writings have been studied as originals for all kinds of poetry, arts, sciences, religion, and government. The brightness and sublimity of his ideas, the force and

and beauty of his images, the ornaments of his fictions, the melody of his verse, the propriety of his characters, and the masterly construction of his Iliad and Odyssey, have rendered the Epic Poem the most wonderful production of the human mind.

Next to Homer may be ranked Hesiod. He contented himself with the middle style, without aspiring to the sublime; chusing rather to be pleasing than pompous, and to write with more propriety than ornament. Being fond of rural retirement, he wrote on such subjects as required similar plainness and simplicity. Maximus, of Tyre, relates of him the following story, which evinces him either to be very tenacious of his reputation, or a great humourist. Observing a potter at his work, singing some of his verses with a false accent, he immediately threw himself upon the fellow's pots, and broke them. The potter exclaimed, 'Why do you spoil my work?' 'Because,' replied Hesiod, 'you spoil mine.'

IPHITUS.

THE HISTORY OF GREECE.



IPHITUS.

SECT. II.

Institution of the Olympic Games.

ANOTHER effect of the tranquility of Greece, was the celebration of the Olympic Games; so called from Olympia, a city, near which they were performed, on the plains of Elis. Their first institution has been ascribed to Hercules, Pisus, Pelops, and Atreus. But the first who rendered them famous,

famous, was Iphitus, king of Elis, and of the posterity of Hercules. They were restored by him, in compliance with the advice of the oracle. They were repeated every fifth year; and thus the revolution of four complete years, between each celebration, was called, by the ancient historians and chronologers, an Olympiad. The first Olympiad is said to have been held A. M. 3228, and four hundred and eight years after Troy was destroyed. This epocha is placed, by Varro, as the boundary between the fabulous and historical ages. The Olympiads were the annals by which the Grecians not only computed their own, but also the histories of other nations. We shall, therefore, adopt them in our history. The Olympic Games were instituted, like other principal games of Greece, in honour of their gods, heroes, and other distinguished characters. Being termed sacred, they are to be considered as a part of religion. They were not only religiously, but also politically instituted. The general and boundless curiosity of the Greeks, for
public

public shows, was thus rendered the means of assembling, from time to time, in one common celebration, the different and independent states of Greece, in order to excite in them a reciprocal regard for the interests of each other. Being thus met, they discussed and settled any matter relative to public peace, welfare, and reputation. The sports were adapted to the lively genius of the people, who wisely thought they could not, in times of peace, exercise themselves more usefully or honourably. By this means, they invigorated their bodies, and infused in their minds a laudable emulation for conquest. It was a military school, in which their courage was constantly employed. Thus were their minds roused to the noblest enterprises. Their triumphs raised them to the pinnacle of happiness, which, once established, continued as long as Greece enjoyed any liberty; and, even after she had lost this blessing, they were continued till A. D. 312. Cedrenus carries the 293d, which was the last Olympiad, eighty years later.

CREON.



C R E O N.

S E C T. III.

Government of Athens changed to a Democracy.

THE Athenians, feeling the perpetuity of power vested in their prince too intolerable, limited the authority of their Archons to the space of ten years. Nothing particularly occurred during the reign of these Archons, until Hippomenes was deposed, for cruelly confining his daughter, for the

the loss of her honour, with a famished horse, which, for want of food, devoured her alive. This government ended with Eryxias, after a continuance of sixty-five years; when, the authority of the Archons, being discontinued, a complete revolution was effected in Athens, in favour of the people, A. M. 3317.

The power and succession being resigned to the people, they chose nine Archons, and limited their authority to one year. If they had behaved well, they were then admitted, for life, into the senate of the Areopagi. These Archons had distinct powers. Some held an ecclesiastical court, others directed the rites of their superstitious religion, while others commanded their armies; and the remainder presided to determine the justice of appeals. But, although their offices were distinct, they all could punish malefactors with death; could appoint certain magistrates; assemble the people; and, as a reward for their services, they were exempted from all

all taxes paid by other citizens for building men of war. The first annual Archon was Créon, who began his authority in the second year of the twenty-third Olympiad. These Archons were the governors of Athens, while the city possessed the least remains of freedom. The Athenians, having no written laws, were obliged to depend on the sentence of the magistracy. Thus, every trifle affording matter to alarm the ignorant, and incense the factious, daily disputes and quarrels arose. These disturbances tempted Cylon to assume the sovereignty, by seizing the castle, and there enduring a siege, until he was almost starved, when he and his brother escaped to the statue of Minerva. On promise of pardon, they left this sanctuary, and were immediately executed by order of the magistrates, who thus treacherously betrayed their confidence. This was reckoned such an abuse of religion, that the people were not appeased until the authors were banished. This circumstance is said to have happened about the forty-fifth Olympiad.

CHAPTER IV.

DRACO CHOSEN LEGISLATOR FOR ATHENS—
 COMMOTIONS BETWEEN ATHENS, AND
 MYTELENE OF LESBOS—LYRIC POETRY
 DISPLAYED ITSELF IN GREECE.



D R A C O.

SECT. I.

Draco chosen Legislator for Athens.

THE Athenians, finding true liberty depended on the exercise of justice and reason, and that it was necessary to submit to the authority of a Legislator, chose Draco as their law-giver, a man of wisdom
 and

and virtue, but rigid, even beyond a sense of humanity. He punished almost every trivial offence with death, making no distinction between stealing an apple, and murder. It was, therefore, justly observed of his laws, that they were written with blood instead of ink.

Draco, being asked why he made death the punishment of most offences? replied, ' Small crimes deserve death, and I have no severer punishment for the greatest.'

The severity of these laws caused them to be disused. But the poor still continued to be oppressed and exhausted by the usury of the rich. This caused the commons to be hated by the nobility, the nobility to be dreaded by the commons, and the whole state threatened with desolation.

PITTACUS.

SECT. II.

Comotions between Athens, and Mytelene of Lesbos.

ABOUT this period, happened a dispute between Athens and Mytelene, relative to Sigeum, a town of Troas, which was claimed by both parties. Phrynon commanding the Athenians, and Pittacus the Lesbians, they both agreed to decide the quarrel by single combat. They engaged; and Phrynon was killed, by being entangled in a net, which Pittacus had secreted under his shield.

The Athenians renewed their pretensions under the conduct of Pisistratus, who took Sigeum, and gave the government thereof to his natural son, Hegisistratus; who, being molested in his new authority, referred the dispute to the decision of Periander,

Periander, of Corinth. He terminated the war, by persuading both parties to conclude a peace, on the condition that each party should retain what they were possessed of. With regard to Pittacus, who was generally termed the Tyrant of Mytelene, his conduct sufficiently falsified this aspersian. He possessed himself of the government more in opposition to others, than to gratify any personal ambition of his own ; and retained the power no longer than was necessary for the welfare of his subjects. During his government, he made so many excellent laws, and gave so many evidences of prudence, patriotism, and moderation, that he is justly ranked among the *Seven Wise Men of Greece*.





A L C Œ U S.

S E C T. III.

Lyric Poetry displayed itself in Greece.

NEARLY about this period, Lyric Poetry began to attain an excellence, which was, afterwards, greatly cultivated by the succeeding poets of Greece and Rome.

Alcæus, who wished to be considered, in Myteline, as a soldier and a patriot, had more just pretensions

tensions to the character of a poet; for, in the action between the Athenians and Mytlenians, he fled, and left his shield to the enemy. His writings, which possess a close, and correct style, with considerable fancy, is a proof that he was designed more for the closet than the field.

In his sportive and gallant subjects, he demonstrates a genius capable of more dignified efforts. Horace, who was certainly his imitator, confers on him the honour of having invented the Barbiton*. He has also been complimented with the Golden Lyre. Cotemporary with him, lived the tender Sappho, who, although she was no beauty, was greatly admired by Alcæus, whose addresses she rejected. Telling her one day, that he had something to say to her, which he was ashamed, and fearful to declare, she replied, 'Had it been proper to hear, you would not have kept it so long a secret.'

* A musical instrument, resembling the lute, or harp.

Her favourite gallant was Phaon, whose cruelty was the cause of her finest pieces, as well as of her death. Although too much addicted to the tender passion, her wit and genius greatly diminished her defects. She touched the passions with such unaffected force and sweetness, that she was, with great propriety, termed the Tenth Muse.

Near this time also flourished Archilochus, who was born in the island Paros, about the twenty-ninth Olympiad, to whom the invention of Iambic verse is, though very unjustly, attributed; it being of a much more ancient date.

We relate the following circumstance, as an instance of the severity of his genius, and the power of satire over the human mind. Lycambes, having refused to give him his daughter in marriage, according to his promise, Archilochus wrote such keen and bitter invectives against him, that both the father and daughter hung themselves.

But

But none raised the Lyric Muse to more eminence than Stesichorus, who was born in the thirty-seventh Olympiad, at Himera, a city of Sicily. He received his name, from being the first who taught the chorus to dance to the lyre. Such was the dignified grace with which he wrote his Lyrics, that he appears to have possessed all the elevation and grandeur of mind which distinguishes the Epic poet.

Alcæus, being seized by the tyrant Phalaris, and imprisoned, until a new death could be devised for him, displayed, during that interval, so many excellencies of genius and disposition, that he turned the fury of the tyrant into the greatest love and esteem.

CHAPTER V.

STATE OF ATHENS REFORMED—PISISTRATUS OBTAINS THE SOVEREIGNTY—BIRTH OF PHILOSOPHY.



S O L O N.

S E C T. I.

State of Athens reformed.

THE Athenians, feeling the laws of Draco too rigorous, chose Solon as their law-giver. His wisdom, integrity, and extraordinary mildness of temper, were well adapted to meliorate the severity of

of the existing laws. He was, therefore, authorised to control the magistrates, regulate the courts, senates, and assemblies, and to dissolve or continue what part of the constitution he thought proper. In a word, he was offered, what was then called, the tyranny, or sole dominion of Athens. But this he refused; saying, 'Tyranny is a very tempting spot, but it has no avenue for retreat.'

His first proceedings were, to release all debtors; and, as some compensation to the creditors, he, in a moderate degree, raised the value of money. He gave to every individual the right of appealing from the sentence of the magistrate to the people; which caused Anacharsis, a Scythian philosopher, to tell Solon, 'he was surprised that he should appoint wise men to propose causes, and fools to determine them.' The same Scythian sage observed, at another time, 'Written laws are like cobwebs; they hold fast the poor and the weak, while they are easily broke through by the rich'

HISTORY OF GREECE.

‘and the powerful.’ To which Solon replied,
‘Both parties will obey the laws, as long as it is
‘the interest of neither to break them.’

He repealed all the violent laws of Draco, except those concerning murder. He discouraged, particularly, idleness, and was the first who permitted the making of wills. He instituted, that no women should have portions. Adultery was, by him, except in some instances, punished with death. He branded those with infamy, who stood neuter in times of sedition: and, presuming the crime of parricide would never be committed, he instituted no punishment for such atrocious guilt. He reformed the calendar, by reducing the year into such a form as was most agreeable to the motion of the sun. Transcripts of every law were exposed in every city, for the guidance, and information of the public; which laws he obliged the people, to observe for a hundred years, which rendered them wealthy, polished, and successful.

PISISTRATUS.

PISISTRATUS.

SECT. II.

Pisistratus obtains the Sovereignty of Athens.

THE people of Athens, embroiling themselves in a new faction, were divided into three contending parties, about the form of a new commonwealth. The poorer sort, who were mostly in favour of a democracy, were headed by Pisistratus, a descendant of king Codrus, and related, on his mother's side, to Solon. He covered a considerable degree of design and artifice, under an appearance of candour, affability, and mildness. Solon, being now returned from his ten years travels to Egypt, Cyprus, and Lydia, opposed the ambitious views of Pisistratus, who, however, so increased his adherents, that he possessed himself of the castle, and

thus secured himself in the usurpation of the government of Athens. Solon, perceiving this, told the citizens they might, with more ease, have crushed the tyranny in the bud; but that it would be more glorious now to pluck it up by the roots. The presumption of Pisistratus had so damped their spirits, that none of them dared adopt his advice. Trembling even for Solon, they asked him, to what he trusted, that he dared to speak so boldly? To which he thus laconically replied, 'My age.'

Solon quitting Athens, was importuned, in vain, by Pisistratus, to return. The law-giver retired to Lydia, where he had the famous conference with Cræsus, about happiness, in which Solon drew the conclusion, 'that no man was happy before he died.' Cræsus, being afterwards taken prisoner, and ordered to be burnt alive by Cyrus, cried out thrice upon Solon. Cyrus, demanding the reason, Cræsus informed him of the conference, and the conclusion drawn by the sage, whom, he said, he was
then

then convinced, had spoken with the truth of an oracle. Cyrus was so affected at this relation, that he not only restored him to liberty, but conceived a particular friendship for him. Thus did the wisdom of Solon preserve the life of one king, and reform the morals of another.

While Pisistratus retained the government, Solon founded a city in Cilicia, called, from himself, Soleis. He died at Cyprus, soon after, in the 80th year of his age, and about the fifty-fifth Olympiad. Pisistratus did not enjoy his usurpation above three years, before he was displaced by Megacles and Lycurgus, who were the leaders of the two other opposite parties. But these disagreeing, Pisistratus was again possessed of the government by Megacles, on the condition that he would marry his daughter. Treating his wife, whom he had married more from interest than affection, with indifference, he was again obliged to leave his throne. He, however, with the assistance of some

allies, regained his throne, which he retained until his death, which happened in the thirty-third year of his reign, including the sixteen years he was exiled.

During his government, he demeaned himself with such justice and moderation, as might raise a blush on the cheek of many a lawful sovereign. In such esteem was his character held, not only by the Greeks, but by the Romans, that Cicero thought it no reflection to call Julius Cæsar the Pisistratus of Rome. And, in another place, doubting how the Emperor would demean himself after the battle of Pharsalia, Cicero said to his friend Atticus, ‘ We are yet uncertain, whether the fate of Rome will cause us to groan under a Phalaris, or enable us to enjoy ourselves under a Pisistratus.’

THALES.



T H A L E S.

S E C T. III.

The Birth of Philosophy.

THE knowledge of philosophy being universally ascribed to have arisen in Greece about this period, we shall endeavour to investigate shortly this interesting subject. However Greece may have attained this chief honour, yet some parts of the sciences were discovered more early, and in other countries.

The

The Egyptians formed the principles of geometry, from the division of their harvests, when the land-marks were swept away by the inundations of the Nile. The Assyrians, enjoying a clear atmosphere, and great leisure, contemplated the stars, by which means they founded astronomy, which the Chaldeans extended to the absurd science of astrology. From the knowledge of the stars, the Phœnicians invented navigation, and discovered a fixed point, by which they could steer with safety. The Egyptians also claim their share of the sciences; but, whatever they acquired was, most probably, learnt by their intercourse with the Jews. Their learning was, however, considerably obscured, and retarded in its progress, by their superstition, which veiled every part of their knowledge, under their hieroglyphics. This was the policy of their priests, who thus endeavoured to excite in the vulgar, a reverence for them and their knowledge. But, even in the midst of this Egyptian darkness, there were found most excellent principles of polity and government.

government. This induced the Grecians to visit Egypt, to study their laws and civilization.

Thus, Solon and Lycurgus were formed the first legislators of their age, and rendered their respective states as celebrated as themselves, for the wisdom and excellence of the constitutions they founded.

The first of the Grecians who distinguished himself for science, was Thales, who was born about the thirty-fifth Olympiad. He was thought to have been a Phœnician, although he lived chiefly at Miletus, in Ionia: he was, therefore, called a Miletian. He introduced into Greece, geometry, and astronomy, and described the universe to be animated by a soul, which he termed the Supreme Being. He had also some idea of the immortality of the soul. To him is ascribed the measuring of pyramids by their shadows. He divided the spheres into zones, and discovered the cause and nature of eclipses,

eclipses, which were, prior to his time, considered as supernatural prefaces of some public calamity. But his most particular tenet was, that water is the first principle of all natural bodies.

From these improvements and discoveries in the first principles of science, the Greeks considered him as the original founder of philosophy. He died, at about ninety years of age, as he was sitting a spectator of the Olympic games.

Anaximander, and Anaximenes, two pupils of Thales, propagated, and improved, the doctrine of their tutor. But their Ionic opinions were soon eclipsed by that which was called the Italian, and was taught by Pythagoras, who was born at Samos, about the forty-seventh Olympiad. He was the first who brought from Egypt into Greece, the true knowledge of the Divinity. Being taught to believe in the immortality of the soul, and not being being able to conceive how it could exist after its separation

separation from the body, he established his absurd opinion of the metempsychosis, or transmigration of souls. Impressed with which strange opinion, he forbade the eating of flesh, or using it in sacrifices. The principles of physic were also first taught by this philosopher.

Although Pythagoras founded no complete system, yet the Greeks were indebted to him for several very solid and essential enquiries. From him arose a set of philosophers, who flourished for four hundred years, notwithstanding they were divided into different sects.



CHAPTER VI.

DESPOTIC GOVERNMENT ESTABLISHED AT SAMOS—
REGAL POWER OF ATHENS ENTIRELY SUBVERTED.



POLYCRATES.

SECT. I.

Despotic Government established at Samos.

AT this time, a tyranny was established at Samos, under the government of Polycrates. The ruling power of this island was before invested in the people, who were now subjected to the arbitrary

trary authority of Polycrates and his two brothers, with whom, at first, he divided the sovereignty. But this tyrant, having soon after murdered one of his brothers, and banished the other, in a short time possessed himself of the sole dominion, which he more firmly established by an alliance with Egypt.

His maxim was, that he gratified his friend, more by restoring what he had taken from him, than if he had never unjustly despoiled him.

He raised a fleet of ships of one hundred sail, with which he harrassed all the country around him; by which means he rendered his name formidable, both in Europe and Asia. Such was his success, that, from oppressing his subjects and neighbours with impunity, he was induced to aspire to the sovereignty of all Greece.

During

During this state of abject slavery, a party of exiled Samians solicited the Lacedæmonians to assist them in the recovery of their liberties and possessions. The Spartans, or Lacedæmonians, promised their aid, and thus proceeded against Polycrates, as their common enemy. They arrived at Samos accordingly, with a great fleet, and invested the city, from which they were repulsed, with some loss, while they were endeavouring to take it by storm. Having lain forty days before it, they were obliged to raise the siege. Polycrates was, however, soon after betrayed into the hands of the Persians, who immediately nailed him to a cross. The Samians, after this, recovered their liberty, about the sixty-fourth Olympiad, A. M. 3481.

HARMODIUS.

HARMODIUS.

SECT. II.

Regal Power of Athens entirely subverted.

THE Athenians, having resented the wanton tyranny of Hipparchus, son of Pisistratus, by killing him at the feast of Panathenæa, and still experiencing the cruelty of his brother and successor, Hippias, they resolved to relieve themselves from their yoke of slavery.

Those who were the first promoters, and most active, were, the Alcænidæ, descendants of Nestor, by Alcæon. Disputing their own strength, they corrupted the Pythia, or Oracle, to engage the
the

the Lacedæmonians in their interest. So that, whatever business the Spartans consulted about at Delphi, the oracle constantly proposed the object of assisting Athens in the recovery of liberty.

The repetition of this religious advice, caused them immediately to send Anchimolius with an army, to the assistance of the Athenians. The Pisistratidæ, having timely notice, obtained, out of Thessaly, a thousand horse, which, engaging with the Spartan camp, slew the general, with many others, and beat off the rest of the allies.

The Lacedæmonians sent, afterwards, another army, commanded by Cleomenes, son of Anaxandrides; who, engaging with the Thessalian horse, killed about forty, and routed the rest.

The Pisistratidæ instantly retreated into the city, and ordered their children to be conveyed away privately. But the Spartans, having intercepted them,

them, would accept of no other ransom, than that of their parents agreeing to leave Attica within five days afterwards. This being complied with, Athens was once more reinstated in the full and entire possession of her liberties, after they had been lost, in the tyranny of Pisistratus and his sons, during the period of fifty-one years and upwards.

Harmodius and Aristogiton, having began the cause, in which they both fell sacrifices, were honoured with statues erected to their memory.





BOOK THE SECOND.

AFFAIRS OF GREECE, FROM THE ENTIRE
SUBVERSION OF THE REGAL POWER IN
ATHENS, TO THE END OF THE PELOP-
ONESIAN WAR.

CHAPTER I.

INSTITUTION OF THE OSTRACISM — WAR
COMMENCED BETWEEN GREECE AND
PERSIA — BATTLE OF MARATHON.

CLISTHENES.

SECT. I.

Institution of the Ostracism.

GREECE had no sooner settled her several forms
of government, than the whole power of Asia
threatened her with destruction. Although Athens

was

was the most immediate object of this devoted ruin, the other states confederated with her for their common safety.

But, before we proceed to the Persian war, it may be proper to take a view of the situation of Athens and Sparta, at this period of tremendous hostility. The Athenians, having expelled their tyrant, Hippias, assumed to themselves so great an authority, that it degenerated into factious tumults, jealousies, and seditions. Thus arose the contest between Clisthenes and Isagoras, two principal citizens, who were ambitious to obtain that sovereignty, which they had before excited themselves, with the rest of the Athenians, to suppress.

Clisthenes, finding his party too weak to obtain his purpose, pretended to be the patriotic defender of those liberties which he was thus, secretly, endeavouring to invade. Among other popular acts, he won the confidence of the people, by the institution

tion of the Ostracism, which, by some historians, has been erroneously ascribed to Theseus. The manner of conducting this mode of passing sentence of banishment on delinquents, was, that of every citizen, not under sixty years of age, having the privilege of writing the name of the accused upon an oyster-shell; and he, against whom the majority appeared, was ordered to suffer a ten years banishment.

The pretence of this institution was, instead of punishing those as offenders, who had served the state, to disarm the envious, by removing the object; for this reason, their estates were preserved for them until their return. But the real motive most certainly was, to remove all such as became too popular; and, therefore, dangerous to the liberties of the state, by their quality, patriotism, riches, courage, wisdom, or eloquence.

Although

Although this was, in some degree, a wise precaution, yet it tended greatly to unnerve the ardour of enterprize, and fetter the efforts of patriotism. It, however, obtained such universal credit and authority, as to be adopted, not only at Athens, but also at Argos, Megara, Miletus, and Syracuse, though under different names and restrictions.

The establishment of the Ostracism, having turned the tide of influence and popularity, from Isagoras to Clisthenes, the former sought refuge with Cleomenes, king of Sparta, who, espousing his cause, proceeded, with a numerous army, against Clisthenes, whom he expelled, together with seven hundred more of the principal families in Athens. But Isagoras, attempting to dissolve the senate, and commit the government of the city to three hundred of his own faction, he and Cleomenes were besieged in the castle, which they had before seized

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seized in the greatest triumph. Cleomenes was, however, permitted to leave the city, with his Spartans, while the Athenians, who had joined with them in this revolt, were all imprisoned, and afterwards executed.

Clithenes, and the seven hundred families, being recalled, Athens was, once more, restored to the democracy, which had been formerly established by Solon.



DARIUS.



D A R I U S.

S E C T. II.

War commenced between Greece and Persia.

THE Athenians, dreading the resentment of the Spartans, whom they had incensed, sought an alliance with the Persians, who offered to accept the proposal, on condition that Athens would yield to them earth and water; the usual tokens of homage and subjection, by which was supposed to be re-

D

signed

signed all the property and sovereignty contained in these elements. The ambassadors, finding they could not, otherwise, obtain an alliance, accepted the terms. They were, however, greatly censured for this servile submission, which may be considered as the first and principal cause of the Persian descent into Greece.

The Persians, espousing the cause of Hippias, insisted on his being restored to the government possessed by his father, Pisistratus. The Athenians refusing, gave Darius, king of Persia, the first pretence for attempting the entire subjection of not only Athens, but all the other states of Greece. The Persian king, being engaged in a war against the Scythians, embraced it as a favourable pretext of transporting his numerous army into the Grecian territories. This monarch left the Ionians and their neighbours in possession of the bridge which he had caused to be formed over the Ister, for the transportation of his army.

Miltiades,

Miltiades, an Athenian, and a descendant of Codrus, who then governed the Thracian Chersonese, persuaded the Ionians to embrace this opportunity, as the most favourable for relieving them from the Persian yoke. They were, however, dissuaded from the attempt, by Histiceus, the tyrant of Miletus, a principal city of Ionia. He said their power would be too precarious, to exist without the aid and protection of the Persian monarch, their master. Darius was, therefore, safely conducted into Asia, after having been obliged to retire from Scythia. He, however, left 80,000 men in Europe, under the command of Megabyzus, with orders to reduce Thrace, and other maritime places, which, when subjected to his power, he flattered himself, would be the means of conquering Macedonia. These orders being soon executed, Megabyzus sent seven principal officers of the army, to demand earth and water of Amyntas, king of Macedonia, who, being diffident of his strength, not only complied, but prepared a splendid enter-

tainment for his Persian guests. As an earnest of their being welcome, the officers desired the wives and daughters of the Macedonians might adorn and heighten the festivity. The women had no sooner entered the room, than these insolent Persians behaved in a very rude and indecent manner. This exciting the indignation of Alexander, son of Augustus, he desired his father to retire, and leave him to protect the women from such ill-mannered guests, or to chastise them for their breach of good behaviour and decency. He, accordingly, escorted the women out of the room, under the pretence of adorning them more suitably to the dignity of their visitors. In their stead, he introduced the same number of young men in female apparel, with daggers concealed underneath their garments, with which they stabbed every Persian, for repeating their former rude behaviour.

This embassy, being thus prevented from returning, Bubares was sent, with a part of the army,
to.

to enquire the cause. But this officer, being likewise detained, by a marriage with a sister of Alexander, the circumstance remained undiscovered, and all further enquiry subsided.

Histiceus, conceiving Darius to be jealous of his power, instigated the Athenians and Ionians to attack the Persian territories, which they did, by taking Byzantium, and other towns of the Hellespont.

Such was the policy of Histiceus, that notwithstanding these hostilities, which he had secretly raised against Darius, he still had the address to retain a commission under this Persian monarch, who entrusted him with an army to quell that insurrection which he himself had excited. Arriving at Sardis, and being detested by Artaphanes, he remained in no fixed place, but kept in continual motion, in hopes of acquiring strength sufficient to enable him to avow openly his hostile designs

against the Persian monarchy. He was at last, however, taken, and carried prisoner to Artaphemes, who immediately nailed him to a cross, and sent his head to Darius. This monarch, not being pleased with the present, gave it honourable interment, and lamented his fate, as being too hard for one whom he considered as having served both him and his empire.

Thus ended the Ionian rebellion, which had continued six years, A. M. 3508, and in the seventy-first Olympiad.



MILTIADES.



MILTIADES.

S E C T. III.

*The Battle of Marathon concluded, with a short
View of the State of Literature in Greece at that
Period.*

DARIUS, having equipped another army against Greece, gave the chief command to Datis, a Mede. This army, according to the most moderate accounts, consisted of one hundred thousand foot, and ten thousand horse. They embarked in six

D 4

hundred

hundred galleys, besides transports of horse. Having crossed the *Ægean* Sea, they possessed themselves of Samos, Naxos, Delos, and the rest of the Cyclades, to secure their passage. They next sailed to Eubœa, which, after having besieged six days, was, on the seventh, betrayed into their hands, plundered, and destroyed. From thence, these forces were led, by Hippias, into Attica, where they encamped on the plains of Marathon, at a distance of ten miles from Athens. The Athenians, being apprised of their march, raised a force, which they committed to the command of ten chosen citizens, among whom was the famous Miltiades.

The Athenians took the field with only nine thousand of their own citizens, and one thousand Platæans. Each captain assigned the command of his day to Miltiades; by which means he had the continual authority. He, however, chose to risk the battle on the day allotted for his command.

Being

Being sensible that his force was not sufficient, and, to prevent being surrounded by superior numbers, he drew up his army before the foot of a mountain. Though he was weak in the centre, his wings were strong, by being fenced in with large trees, which he caused to be cut down, to prevent the Persian cavalry from breaking in, and flanking them.

Datis, notwithstanding this disposition, relied so much on his numbers, that he resolved to engage before the Athenians could receive their expected reinforcement from Sparta. The signal was no sooner given, than the Athenians, instead of waiting to receive the attack from the Persians, rushed upon them with such fury and precipitation, that they thought they were intemperate madmen, instead of irresistible enemies. But, considering all depended on the fate of the day, they endeavoured to oppose the enemy with all the force and fortitude they could possibly collect. Despair increasing

their courage, the victory was a long time in suspense. The Persians directed their strongest efforts against the main body of the Grecians, who bore the charge with uncommon firmness and intrepidity, until they were forced to give way to superior numbers.

Miltiades did not, however, lose his collection of mind, his hopes of success, or his personal bravery. At this time both the wings of the Athenians prevailed, by which the main body was instantly relieved, and immediately turned the fortune of the day, by conferring on the Athenians the glory of a victory, which carries more truth than probability.

The Persians abandoned their camp, and fled to the sea. Miltiades pursued them to their ships, some of which he burnt, and captured others. [We must here refer the reader to our Ancient History, for a remarkable instance of bravery, performed by

by one Cynægirus, which is related in the account there given of Miltiades.]

Herodotus mentions the number of slain, among the Persians, to have been six thousand four hundred, while those of the Grecians amounted to but one hundred and ninety-two; among the latter of whom were very few officers of distinction, except Callimachus, who claims our particular notice, not only for his behaviour in the battle, but also for his efforts to have it begun. For, although he was not one of the Ten Generals who had the alternate command of the army, yet, by virtue of his office of Polemarch, he had the right of voting when they were equally divided in opinion, which happened in the council of war held before the fight, when he gave the casting voice for engaging, which determined the Greeks to meet the enemy in the field. Hippias, who was the chief incendiary in the war, is thought to have fallen among the

D 6

slain.

slain. But Suidas asserts that he escaped, and died miserably at Lemnos.

The news of the victory Miltiades had gained, was carried to Athens by one Eucles, who ran, with his wounds bleeding from the fight, and, throwing himself on the threshold of the first house he reached, cried out, 'Rejoice, we are triumphant,' and immediately expired.

Two thousand of the Spartans, whose laws would not permit them to stir until the full moon, arrived in time only to congratulate the Athenians on their success. Among those who most distinguished themselves, next to Miltiades, in this battle, were Aristides and Themistocles, who commanded in the centre, where the troops were thinnest, and the enemy most resistless. Therefore, supporting this fierce attack, was an earnest of what their ability and courage afterwards produced. But the chief glory of the day was ascribed to Miltiades, who

was

was honoured with seeing himself distinguished in a painting of the battle, as the leader of the other commanders.

This war did not prevent the progressive improvement of literature. Philosophy received considerable aid from the successors of Thales and Pythagoras. Poetry still retained her votaries in Theognis, who was both moral and preceptive, and in Phocylides, who is said to have stolen his thoughts from the writings of the Sybils.

At this period died Anacreon, of Teos, in Ionia. This author divided his time, between wine, love, and poetry. So professed an enemy was he to the cares of life and riches, that he returned two talents, which had been given him by Polycrates, of Samos; complaining that, however considerable the sum was, it was not an equal price for the trouble of keeping it. His life, and his writings, were distinguished for the same peculiar

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ease and gaiety. His poems, therefore, are the best portraits of his festive manners. In them may be found a flowing ease, and simplicity of expression ; an agreeable vivacity of thought, and a most sprightly turn of wit, embellished with the charms of delicate fancy. We may imagine his muse, like some of his mistresses, airy, free, and negligent ; but adorned with taste, without the least appearance of art or design.

He lived to the age of eighty-five ; and, as if it were decreed that his death should not disagree with his life, he is said to have been choaked with a grape-stone that was in his wine.



CHAPTER

CHAPTER II.

XERXES RENEWING THE WAR AGAINST GREECE—
BATTLE OF THERMOPYLÆ—BATTLE OF SALA-
MIS, WITH THE FLIGHT OF XERXES.



X E R X E S.

SECT. I.

Xerxes renewing the War against Greece.

MILTIADES, having failed in his new com-
mission, of attacking the islands which had taken
part with the Persians, was disgraced, and fined
fifty talents. He died soon after, of a mortifica-

D 8

tion,

eration, from a wound he received by a fall, in a state of confinement in which he was kept until he could raise the money, which was afterwards undertaken to be paid by his son Cymon. [A more particular account of this illustrious character will be found, by referring to our System of Ancient History.]

Darius, dying in the moment he was preparing to redeem his honour, was obliged to leave the prosecution of his warlike designs against the Greeks to his son, Xerxes, who first thought proper to use the forces, raised by his father, in reducing Egypt, which, in a short time, he easily effected. Having committed its government to his brother, Achaemenes, he made preparations for attacking Greece. Being confident of success, he was most judiciously reproved by his uncle, Artabannus, who reminded him, that his father had found the Grecians too formidable an enemy to be despised, or wantonly insulted. Xerxes, however, was so possessed

essed with the ideas of victory, and so determined to hazard his whole power on the war, that he drained all his dominions, and every other dependent country, to raise an army, which he collected in four years, and gave to the chief command of Mardonius.

While this army wintered at Sardis, Xerxes sent into Greece, to demand earth and water. Viewing his vast forces, by sea and land, from an eminence in the plains of Abydos, he exulted, in considering himself the lord and master of so many united nations. But this vanity was soon changed into a lamentable thought, when he reflected, with tears, that not one of so many thousands would be alive an hundred years after. This, engaging him in a serious discourse with Artabanus, on the vicissitudes to which such an army was exposed from the enemy and elements, he, at last, concluded, with his accustomed confidence, that great actions were, necessarily, attended with proportionable danger ;
and

and that it was impossible to provide against accidents.

Considering his uncle's wisdom too deliberate for a camp, he sent him back, as his Viceroy, to Susa.

Another instance of his presumption was, his not suffering some corn vessels to be seized, that were consigned to his enemies in Peloponnesus, by saying, 'what harm can they do us, by carrying corn thither, which must be ours?' His whipping the sea, and casting a pair of fetters into it, because a tempest had destroyed the bridge he had laid across the Hellespont, was another instance of an impiety of confidence. Having made another bridge, of double gallies, which resisted the winds, he transported his army, in seven days and nights, into Greece. He then ordered his fleet westward, and marched himself, with the land forces, through the Chersonese, where he encamped in a vast plain,
near

near Doriscus, on the river Hebrus. His army, being numbered there, amounted, according to Herodotus, to 1,700,000 foot, and 80,000 horse, including 300,000 which joined them on the march. To these may be added above 500,000 in the fleet, consisting of 1200 long gallies, with 3000 transports and vessels of burthen. So that his whole Asiatic and European force is estimated at 2,500,000, besides an equal number of women, eunuchs, slaves, and other attendants.

Plutarch and Isocrates join in this account; for they relate, that above five millions of people followed Xerxes into Greece. It may therefore, without any hyperbole, be affirmed, that they drank up several little rivers in their march.



LEONIDAS.



LEONIDAS.

SECT. II.

Battle of Thermopylae.

WHILE Xerxes had been collecting, and leading this force into Europe, Greece prepared all they could to avert the impending storm, which seemed collected for their inevitable destruction. Most of the states forgetting their dissensions, united in the common cause of defence, and published their resolutions

solutions of putting to death every tenth man that should attempt to side with the enemy. The burden of the war lay chiefly on the Athenians and Spartans, who resolved to oppose the progress of the Persians, already advanced through Thrace and Macedonia. They, accordingly, sent Leonidas, with six hundred men, to possess the straits of Thermopylæ, a narrow pass, of twenty-five feet wide, between the mountains which divided Thes-saly from the rest of Greece. This spot was chiefly chosen, in consequence of its being situated near the sea, where the Grecians could co-operate with their fleet. Although this small body was commanded by different captains, yet Leonidas had the lead of the whole.

In the mean time Xerxes drew down his numerous forces towards the straits of Thermopylæ. He had no sooner arrived there, than he was informed, by this handful of Greeks, that not a man would survive his country's liberty. And
 Diences,

Diences, a Spartan, being told that the Persian darts would darken the sun, 'so much the better,' replied he, 'for then we shall fight in the shade.'

The attack having been begun by Xerxes, a prodigious slaughter was made of the Persians. The immortal regiment felt the most unequivocal symptoms of their mortality, by falling in heaps of slain. The next day the Persian monarch sent a detachment of his choicest troops, with promise of reward if they forced the pass. But these were repulsed, with the same considerable loss, by the Grecians, being collected so closely, as to fill the way with the dead bodies of the Persians. Leonidas, keeping his ground thus, for two days, so enraged Xerxes, that he was seen to leap three times from his throne, where he sat to view this memorable contest, which had never ended, but with either the retreat, or the total destruction, of the Persian army, had not a secret way been discovered by a Greek, who deserted to the army
of

of Xerxes. Leonidas, being informed that twenty thousand Persians had, by some means, gained the hills, advised his companions to retire, and reserve themselves for better times, and the future safety of Greece; but, for his part, owing more to his country than himself, it was his business and resolution to fall in its defence. Thus, having dismissed all but three hundred Spartans, with some Thespians and Thebans, he addressed them in the following manner: ‘Come, fellow soldiers,’ said he, ‘let us *dine* cheerfully, as if we were to *sup* together in the other world.’ Being thus animated, they sold their lives as dear as they could. Thus emulated, they attacked the whole camp in the night, with such resistless bravery, that the Persians, in their confusion, killed each other for their enemies. In this manner they continued, slaughtering thousands of the Persians, until day-light discovered the smallness of their number. They were immediately attacked, flank and rear; but, even then, they fell, more tired with conquering than
being

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being conquered, among heaps of the slaughtered enemy; and thus left behind them an example of intrepidity, unequalled in the annals of history.

The body of Leonidas was found, and nailed to a cross; but his memory was sufficiently eternized, by the poets and historians of those and succeeding ages. Herodotus says, that this defeat of the Spartans was more glorious than any victory the Grecians obtained afterwards.



ARTEMESIA.

HISTORY OF GREECE. 2,



ARTEMESIA.

SECT. III.

Battle of Salamis, with the Flight of Xerxes.

THE Athenians, being advised by the oracle, to defend themselves with wooden walls, quitted their city, and went on board their fleet, which consisted of two hundred sail, besides an increase of one hundred more, given by the other states.

Xerxes,

Xerxes, having obtained the pass of Thermopylæ, entered Attica, and burnt Athens, with the temple of Minerva, the tutelary goddess of that city.

A council being held, the Greeks determined to prepare jointly to receive the Persians in the isthmus, by land, and in the straits of Salamis, by sea. The Greeks had increased their fleet to three hundred and eighty sail, exclusive of tenders, and other vessels. The Persians, having repaired the damage theirs had sustained by shipwreck, Xerxes gave the signal to Ariamenes, the Persian admiral; and Themistocles, having animated the Grecians, loosed from Salamis to meet him. The Phœnicians, in whom the enemy most confided, were opposed to the Athenians; and their whole fleet was drawn up in distinct divisions, according to their several nations.

When they began to enter the straits, the Grecians embraced the favourable opportunity they had
then,

then, of exerting their skill and discipline. The Persian admiral, who led the van, was sunk at the first charge, which caused the whole fleet to tack, and make for the open sea, in the greatest confusion. The Grecians, pursuing their advantage, followed them, took some vessels, and disabled others, by brushing off their oars, and striking them through with the beaks of their own vessels. Those who kept the sea, were pursued by the Athenians. By these means, the Grecians obtained a great and glorious victory, after sinking above two hundred of the Persian gallies, taking many others, and dispersing the whole fleet, with the loss of only forty of their own ships.

On the side of the Persians, Artemesia, queen of Halicarnassus, particularly distinguished herself. She had first furnished five stout ships, and, when the action begun, led them, with so much more fortitude, into the heat of the battle, than the rest
of

of the confederates, that Xerxes said, the women fought like men, and the men like women.

Xerxes, astonished at this overthrow, was embarrassed what measures to pursue. Mardonius advised him to return instantly to his kingdom, to prevent Fame reporting the defeat worse than it was in reality. He advised him, likewise, to leave him three hundred thousand choice men, with whom he would engage to conquer all Greece, or take the blame of failure on himself. Xerxes adopted his advice, and, on the following night, sailed to the Hellespont, in the greatest confusion, whither the Grecians pursued him. Hearing, by a false messenger, dispatched on purpose by Themistocles, that the Greeks meant to intercept his passage, Xerxes immediately left his army to the care of his captains, and hastened, with a small retinue, to sea, which he reached forty-five days after the fight, at Salamis. Finding the bridge shattered by the winter

ter storms, he escaped in a private boat. Such was the reverse of fortune, which chastised the arrogance and presumption of this haughty monarch. He, whose army was a burthen to the earth, was obliged to seek his safety without the attendance of even his domestics; he, who covered the ocean with his fleet, and pretended to chastise and shackle the winds and waves, was tossed about in a poor fishing boat, until he arrived at last in Asia; and, to complete his punishment, his army, which was to have followed him, was overtaken with famine, and devoured by beasts and birds of prey, except a few, who survived the mortality, and joined their discomfited monarch at Sardis!



THEMISTOCLES.

CHAPTER III.

ATHENS REPAIRED AND IMPROVED—DISSENSIONS
ARISE BETWEEN THE SPARTANS AND LACE-
DÆMONIANS—BEGINNING OF THE PELO-
PONNESIAN WAR.



THEMISTOCLES.

SECT. I.

Athens repaired and improved.

THE Grecians, having been thus delivered from the Persians, began, by degrees, to quarrel among themselves. In these dissensions, Athens and Lacedæmon

dæmon contended with each other for the superiority. But, in order to render themselves as secure as possible from the hostile and destructive attacks they had already experienced, the first care of the Athenians was to rebuild their walls, which the Persians had demolished. This was accomplished by Themistocles, notwithstanding it was most vehemently opposed by the Spartans. They, likewise, at the suggestion of Themistocles, formed a harbour at Piræus.

After this, Pausanias was sent, by the Greeks, with a fleet into Cyprus and the Hellespont, to dislodge the barbarians from the garrisons. In this excursion, Pausanias took Byzantium, but, being afterwards found to have betrayed them to the Persians, he was ordered home, where he was tried and executed. In the mean time, the Athenians gained those nations of Greece to their party and interest, who were disaffected, through the pride of Pausanias, to the Lacedæmonians.

Pausanias

Pausanias being dead, Themistocles was charged, by the Spartans, with the treasonable design of betraying Greece. This charge obliged him to seek refuge among those Persians, who were indebted to him for the chief of their defeats. He fled from Greece in the year 471, before Christ, and during the life-time of Xerxes. Being admitted to the king, he told him he was Themistocles, the Athenian, who was banished his country, and now fled to him for protection. He acknowledged that he had, indeed, brought many calamities on the Persians, but he had likewise done them many services, by the good advice he had, several times, given them; and that he was now at liberty to serve them more effectually. 'My life,' said he, 'is in your power, you may dispose of it as you think proper; by saving it, you will oblige one who asks it of you; by taking it away, you will destroy the greatest enemy of Greece.' The king took him so much into his favour, that he gave him three cities for his maintenance; so that, having

having lived for a time in great splendour, he died, according to some, a natural death, at Magnesia. But what is recorded most to his glory, is, that having engaged the Persians not to undertake the war against Greece without him, he poisoned himself, and thus acquitted himself with the greatest honour to Xerxes, as well as patriotism to his country. Whatever his intentions were, all his actions were free from guilt. Residing, therefore, in an enemy's country, was less by choice than necessity; for he was first abandoned, and then persecuted, by the insolence and jealousy of an ungrateful people, who could not, at the same time, but acknowledge him as the greatest man of Greece, and one born for its preservation.



C I M O N.

S E C T. II.

Diffensions between the Athenians and the Lacedaemonians.

THE year following, Cimon, the son of Miltiades, sailing for Cyprus, with a fleet of two hundred and fifty ships, against three hundred and fifty of the Barbarians, obtained a complete victory over them. Having, the same day, clothed his soldiers
in

Perſian garments, he ſurprized, and put to the ſword, the whole land army of the Perſians, at the river Eſtrymedon.

At this time, a violent earthquake greatly ſhattered and injured Lacedæmon. The Helotes and Meſſenians, embracing this opportunity to take up arms againſt the diſtreſſed city, the Spartans ſent inſtantly to Athens for aſſiſtance. But Archidamus having reduced the enemy, while the Athenians were upon their march, theſe auxiliaries were ungratefully diſmiſſed. This circumſtance ſo alienated their attachment from the Spartans, as to ſow thoſe ſeeds of diſſenſion which produced the Peloponneſian wars.

It may not be improper here juſt to mention, that Xerxes was ſlain, about this period, by Artabanus; and Darius, his ſon, being accuſed of committing that horrid crime, by the murderer himſelf, was ſlain, likewise, by his brother, Artaxerxes,

who was surnamed Longimanus, and begun his reign the same year his father died.

During this time, the Athenians and Spartans commenced hostilities against each other, which ended in those desolating wars that afterwards ensued. The haughtiness of the Athenians disgusting their allies, caused them all to join the Lacedæmonians. A truce was, however, agreed upon, by the interposition of Cimon, and the storms of war, by this means, were directed to the Persians.

Cimon, sailing with a fleet into Cyprus, defeated the Barbarians, both by sea and land, and obliged Artaxerxes to agree to a treaty of peace, as dishonourable and disadvantageous to him, as it was glorious and prosperous to Greece. The terms were, that the Persians should withdraw, at the distance of a day's journey from the sea; that they should not send a man of man of war between the

Cyanean and Chelidonian islands; and that they should leave the Greek cities in Asia in possession of their freedom. But Cimon, instead of being rewarded, for these and other eminent services, was afterwards accused of a secret correspondence with the king of Macedon. Pericles, his accuser, pleaded so weakly against him, that he was easily and honourably acquitted.

He was afterwards accused of secretly favouring the Spartans, because he admired their constitution, and was known to have been indebted to them for their support against the opposition he received from Themistocles, when he began his public career. The consequence of this was, that he was obliged to submit to a ten years' banishment. Like his predecessors, he had done more essential service than was consistent with his safety; for this people feared none so much as the authors of their deliverance.

Banishment by the Ostracism was at this time so customary, that it was the only token of distinguished merit.

The Athenians, suspecting an attack from the Spartans, thought it their interest to recall Cimon, after he had been banished five years. Being returned to Athens, he so effectually exerted his influence with Sparta, as to reconcile the state again to the Athenians, during a peace, which was then concluded between them for five years. Tranquillity being thus restored in Peloponnesus, Cimon was sent, with two hundred gallies, against Cyprus, where he had no sooner arrived, than he detached sixty of them for the service of Egypt. Cimon, in the mean time, over-run great part of Cyprus, and besieged Citium. But lying before the town, and perceiving he should die, (whether of a wound or sickness is not determined) he ordered his attendants to conceal his death, which was kept in such secrecy, that the Grecian army was conducted, by his

his name only, thirty days, and upwards, after his decease.

His army proving victorious, and having taken one hundred Phœnician, Cyprian, and Cilician vessels, they returned home. But with Cimon fell, in a great measure, that gallant spirit, which had before animated the Grecians to such amazing feats of bravery, as rendered them equally the terror and admiration of surrounding nations.





PERICLES.

SECT. III.

Beginning of the Peloponnesian War.

THE animosities which had before shown themselves, in slight skirmishes between Athens and Sparta, were again renewed. But they were soon terminated, by a truce for thirty years, entered into by the contending parties. The Samians, in the mean time, revolting from the Athenians to the Lacedæ-

Lacedæmonians, were conquered by Pericles. At this time, the Corinthians, likewise, making war against the Corcyræans and their allies, the Athenians were defeated, in a fight at sea. So that the Lacedæmonians and their allies declared the Athenians had broken the truce, fourteen years after it was made. Thus the war, called the Peloponnesian war, begun again, four hundred and thirty-one years before Christ, at the long and severe expence of much blood and treasure of all the belligerent powers.

Pericles having exhausted the treasure, by an expence of seven thousand talents, and chusing, therefore, to throw the government into confusion, in order to divert the state from enquiring into his accounts, he was the chief cause, and principal promoter of this most destructive and impolitic war.

In this war, were many changes of fortune, and a strange variety of accidents. About two years and six months after it commenced, Pericles died of the plague, which, at that time, raged most dreadfully at Athens. In the fourth year of the war, the Lesbians, especially the Mitylenæans, declared against the Athenians. But these were reduced the following year, by Paches, and very narrowly escaped destruction.

The war continued ten years, when Cleo, the Athenian general, and Brasidias, the Lacedæmonian, falling both in battle at Torona, a truce was concluded for fifty years, which was broken eight years after.

Sixteen years after the beginning of this war, the Athenians made a descent upon Sicily, to assist the Ægestani and Leontini against the Syracusans. Alcibiades, Nicias, and Labachus, were the generals

rals employed on this occasion. Alcibiades, in his absence, being impeached of sacrilege, and sent for home, fled to Sparta, and advised the citizens to send assistance to the Syracusans. Gylippus was sent, and the Athenians, who had succeeded before, even beyond their most sanguine wishes, were now beat, both by sea and land, besides being all taken prisoners. This adverse fortune happened to them in the nineteenth year of the war, and four hundred and thirteen years before Christ.

Then the Athenians began to decline in glory, power, and consequence, until the activity and enterprize of Alcibiades greatly restored the declining state. But the Athenians, being defeated at last, at Ægospotamos, the city was obliged to surrender; and thus ended this war, after a continuance of twenty-eight years. In this war, a strange variety of fortune, bravery, and resolution, appeared on both sides, which might have been employed to the greatest advantage against a

foreign enemy. Victory seemed irresolute in the whole course of the war; for the Athenians, being always masters at sea, there repaid themselves what they lost by land.

During this war it must be observed, that those who drew the sword in defence of their country, employed, likewise, the pen, to improve its taste, and embellish its character. At this period, Sophocles and Euripides flourished in tragedy, Aristophanes in comedy, Socrates in philosophy, and Herodotus and Thucydides in history.



CHAPTER

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CHAPTER IV.

THE THIRTY TYRANTS OF ATHENS—ALCIBIADES
MURDERED AT THE SUGGESTION OF THE THIRTY
TYRANTS—THE DEMOCRACY RESTORED.



LYSANDER.

SECT. I.

The Thirty Tyrants of Athens.

ATHENS being taken by Lysander, he caused the government to be vested in thirty commissioners, about the same time that he introduced the oligarchy at Samos, and other places which he took in,

as tributary to Athens. In most of them, he established a decemvirate, whose proceedings were modelled according to his directions, and who were, likewise, composed of his own creatures; and, by treating thus, not only his enemies, but also the allies of Sparta, he engrossed to himself almost the whole empire of Greece.

Having settled his conquests, he returned in triumph to Sparta, with the Athenian and other gallies, and fifteen hundred talents in money, besides a considerable quantity of valuable booty, including crowns of gold, and other presents, made him by the several cities. The Spartans, after much debate, decreed, that this money should only be employed, on pain of death, for public occasions. The introducing this, and other treasure, into the city, was, however, the cause of changing the constitution, by corrupting the minds of the people, and debasing that virtue which had so greatly distinguished Sparta from every other city of Greece.

With

With respect to Lysander, he was so liberal to his retinue, and so generous to the poets, that they complimented him perpetually with songs of triumph in his praise. The Grecians indeed, were in general so much dazzled with his splendour and munificence, that they erected altars to his honour, and sacrificed to him as a God.

In the mean time, the Thirty of Athens, instead of compiling and publishing a more perfect body of laws, which was the pretence of their being chosen, assumed to themselves the disposal of life and death. The senate and magistrates were only used to confirm their authority, and execute their arbitrary commands. To protect them in their tyranny, they obtained a guard from Sparta, to attend them until they could clear the city of all disaffected persons.

Thus supported, they filled the city with the blood of all those, whose riches, interest, or good

qualities, were most likely to shake their authority. The most violent among whom was Critias, who resolved to revenge himself on the people, by whom he had been formerly banished.

The first who protested against these proceedings, was Theramenes, one of the Thirty. To prevent his raising the multitude against them, they shared their oppressive power with three thousand of the citizens; by whose assistance the rest were soon disarmed and silenced. This accession to their party, emboldened them to single out every one his man, put him to death, and seize his estate for the maintenance of the garrison. Theramenes, being struck with horror at their proposal, so excited their fear and jealousy, that they determined to remove him from the scene of life, as soon as they could possibly find a plausible pretext for it. Critias, therefore, accused him before the senate, with endeavouring to subvert the government; and with a view further to justify the tyrannical proceedings.

ceedings of this Thirty of Athens, as they were called, Critias took an opportunity of saying, at the same time, 'That it was necessary to abridge the people of that liberty, with which they had been so long pampered; that all changes in government were unavoidably attended with bloodshed; and therefore, it was not their crime that they had so many enemies; but that it was unpardonable in one of their own order to desert them, and betray that power, which, by accepting a share of it, he had virtually promised to maintain.'

Theramenes, by his excellent defence, having almost won the countenance of the people, Critias immediately struck his name out of the list of the three thousand citizens, in order to subject him more immediately to their censure. To this Theramenes very justly observed, that as the name of any other citizen might be as easily erased, they ought

ought to make his cause their own; but, being
 awed by a guard, which Critias had previously
 taken care to have placed before the bar of
 the court, they were afraid to oppose what they saw
 was the intention of the Tyrants. They, therefore,
 passed sentence of death upon Theramenes, who
 suffered by taking the juice of Hemlock.



ALCIBIADES.



ALCIBIADES.

SECT. II.

Alcibiades murdered by the Suggestion of the Thirty Tyrants.

THE Tyrants, having removed Teramenes, began to renew their oppressive cruelties with more security, destroying every person whose character or authority they thought obnoxious to their outrageous designs. At this moment, the wretched Athenians

Athenians began to repent of their repeated persecutions of Alcibiades, who had effected for them the most essential services, and which they had ungratefully rewarded with disgrace and banishment. Critias, finding Athens still depended on the services of Alcibiades to relieve them from their persecutions, informed Lyfander, that either the government or Alcibiades must fall, which was the cause of orders being immediately issued for his being dispatched. Living at this time in a small village in Phrygia, Pharnabazus was prevailed upon to deliver him up, on condition that the league, then in negociation, was signed between the Spartans and Persians. The house where Alcibiades dwelt, with his mistress, Timandra, was surrounded and set on fire. To quench, or rather smother the flames, Alcibiades threw on them great quantities of clothes and furniture; and, with his robe on his left arm, and his sword in his right hand, he made his way through the conflagration. The assassins, perceiving this effort

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to save his life, were so intimidated, that they retreated, and slew him at a distance with their darts and arrows. Many causes were assigned for his death; but, whatever the real cause might have been, all accounts agree in the manner in which he was deprived of existence, which, indeed, was consistent with that extravagance of vicissitude with which he had been long treated by adverse fortune. In truth, Fortune, in the events of his life, seemed but to have corresponded with the variety of his nature. In his character were found the extremes of vice and virtue. But, in fact, his virtues seemed more the effects of artifice, and splendid ostentation, than the dictates of honour, justice, or patriotism. And, therefore, Valerius Maximus judiciously observed that, by his good qualities, he deceived his fellow-citizens, whom he ruined by his views. All his enterprizes were undertaken, more to increase his own honour, than to obtain any essential advantage for his fellow-citizens. Covetous of presents,

presents, he devoted them more to support his popularity and luxury, than to apply them to any beneficial purpose whatever. Although he was much inclined to pleasure, ambition was his ruling passion. He was any thing and every thing, just as it suited his present purpose. He sided with every party, according to the dictates of his interest or motives for revenge. But, having effected many services to the Athenians, he was either carested and adored, or detested and persecuted.

It happened one day, that Alcibiades made an excellent oration, on which Timon, the man-hater, said to him, 'Go on boldly, my son; mayst thou increase in credit with the people, for thou wilt one day bring them calamities enough.' He was scarcely forty years old when he died; but he had, however, in this time, found the means of making himself, by turns, the hope and terror, not only of his own country, but of several parts of Greece and Asia.

The

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The Athenians, finding the treatment of the Thirty intolerable, fled in great numbers out of the city; and thus was Greece overspread with these persecuted citizens, until Sparta, inhumanly, forbid any cities to receive them. This proclamation caused them to seek refuge in Thebes, Argos, and such other places, as they found afforded them the best security.



THRASYBULUS.



THRASYBULUS.

SECT. III.

The Democracy restored in Athens.

IMPATIENT of the torrent of cruelty and oppression which overwhelmed the Athenians, Thrasybulus was the first who dared to oppose the wanton tyranny of the Thirty Despots. This general had acquired considerable influence with the

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the people, from the services he had effected in the Peloponnesian war. Indeed Alcibiades is said to have owed most of his success to the assistance of Thrasybulus. Having consulted his fellow citizens at Thebes, it was determined some vigorous effort, however dangerous, ought to be tried for the recovery of their liberties. He, therefore, instantly selected seventy chosen men, with whom he seized Phyle, a strong castle on the frontiers of Attica. The Tyrants, with their Spartan guard, and three thousand adherents, attempted, in vain, its recovery; for they were obliged to retire the next day into the city.

The followers of Thrasybulus were now increased to seven hundred, with whom he became so formidable, that the Thirty were in such consternation, as most cowardly and cruelly to assassinate, one by one, all the inhabitants who could bear arms, as they passed, under the pretence of a review

review, before them. To divert Thraſybulus from his patriotic purpoſe, they offered to let him have a ſhare of their tyrannical power. To which he ſent answer — That he would never ſheath his ſword until all his fellow-citizens were reſtored to their liberties. Having, at this time, collected a thouſand men, he ſeized on the Piræus by night. The Thirty, with their adherents, immediately marched out of the city againſt him, who obtained an eaſy conqueſt, with the loſs of ſeventy of the deſpotic party, beſide the deaths of Critias and Hippomachus, two of the chief tyrants.

Both ſides coming to a parley, Thraſybulus thus addreſſed the citizens who had joined the Thirty: ‘ Why fled you from a conqueror, whom
 ‘ you ought rather to have joined, as the aſſertor of
 ‘ your public liberty? My army is compoſed of
 ‘ your fellow-citizens, not of your enemies. I
 ‘ come not to rob or plunder, but to reſtore you
 ‘ to

‘to your own. In a word, my quarrel is with the Tyrants, not with the city.’ This address made such an impression on the deluded party, that on their return to the city, they determined to remove the Thirty from their government, and ten others were chosen, one out of each tribe, for the administration.

But as these Decemviri adopted the same tyrannical proceedings as the Thirty, the Athenians were still the objects of oppression.

Lyfander, finding his thirty creatures removed from the government, proceeded with a fleet and army to block up the Piræus by sea and land. Pausanias, being sent after Lyfander with an increase of force, had an engagement with the Athenians in the Piræus, where he obtained a victory, with the loss of one hundred and fifty of the enemy, and for which he erected a trophy.

But,

But, instead of pursuing the advantage, he sent privately to the Athenians, to desire they would send the two Ephori to offer terms of accommodation. Accordingly Athens sent her deputies, and a peace was concluded, agreeing that every man should return home, except the Thirty, the Ten, and eleven more, who had commanded in the Piræus; and if any in the city apprehended themselves to be obnoxious, or liable to prosecution, they might retire with them to Eleusis. The citizens, who were in the Piræus, instantly marched with their arms into the city; where, Thrasýbulus, after reproaching them for accepting the aid of the Spartans, told them, they had nothing further to dread, provided they would be governed by their ancient laws; to which they immediately assented, by choosing their magistrates as formerly, and thus restoring their government to its former democracy.

Soon

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Soon after a general amnesty was passed, and every man obliged himself, by oath, to bury what had happened in oblivion. Thus was the city restored to its former liberty and tranquility, in the ninety-fourth Olympiad. This sedition, Xenophon observes, consumed as many citizens in eight months, as the Peloponnesian war did in ten years.



CHAPTER

CHAPTER V.

EXPEDITION OF CYRUS—RETREAT OF THE TEN
THOUSAND GRECIANS—DEATH OF SOCRATES.



C Y R U S.

SECT. I.

Expedition of Cyrus.

ASIA becoming next the great scene of action with the Grecians, we are, necessarily, obliged to pass from Europe, to this quarter of the globe.
Cyrus,

Cyrus, younger son of Darius Nothus, late king of Persia, entertaining hopes of dethroning his elder brother, Artaxerxes, made several vain attempts to accomplish his purpose, and was as often pardoned by the Persian monarch; who, indeed, bestowed upon his rebellious and unnatural brother all those provinces left him by his father. This acquisition of power was increased, by Cyrus engaging thirteen thousand Greeks, under the command of Clearchus, a Lacedæmonian, in addition to the troops he had raised in those provinces. None of the Grecian allies knew the real design of Cyrus, but Clearchus. But when they were informed of the cause in which they had engaged, they mutinied, and were, with great difficulty, appeased and reconciled by Clearchus. Cyrus, having won the affections of the Greek army, by increasing their pay, and other generous acts, proceeded towards Babylon with little or no interruption. Having reached Cunaxa, a place five and twenty leagues distant from this famous and ancient

ancient city, he was met by his brother's army, amounting to 1,200,000, besides a select body of 6000 horse. Cyrus immediately mounted his horse, seized his javelin, and commanded his troops to prepare for battle. Artaxerxes, in the mean time, advanced with his army in good order, and with cool and collected firmness. The armies being advanced within four or five hundred paces of each other, the Greeks attacked the Barbarians with such force, as to cause them all to fly from the charge, except Tissaphernes, who withstood the shock with a very small number of troops.

Cyrus, on this success, was proclaimed king, by his surrounding army. Perceiving, at this moment, that Artaxerxes wheeled his right wing, to renew the attack, Cyrus marched instantly to oppose him with six hundred horse. Discovering his brother, he spurred his horse against him, and thus Cyrus and Artaxerxes seemed determined to decide, by their single combat, who should possess the

the empire of Persia. They engaged with the greatest fury, and endeavoured, like Eteocles and Polynices, to possess the throne by the death of their rival.

Cyrus killed the horse of Artaxerxes, who fell, with his slain charger, to the ground. He instantly rose, and remounted another, when Cyrus wounded him a second time; and, preparing to give him another, which he flattered himself would be his end, the king, like a wounded lion, charged, and wounded Cyrus, who fell dead amidst the numerous darts that were sent against him. His principal officers, determining not to survive him, were all killed by his side, in the same moment of slaughter. Ariæus, who should have been his firmest adherent, fled, with his right wing, the instant he heard of the death of Cyrus. Artaxerxes, in the heat of revenge, caused the head and right hand of his brother to be amputated.

The two armies, after different successes and encounters, at last came to a battle, in which the Persians were routed by the Greeks; who, being the next day acquainted with the death of Cyrus, lost all spirit for any further offensive attack. Artaxerxes embraced this moment of proposing terms of peace, which, after some negotiation, was concluded, on the following condition; that, if the Greeks committed no hostility against the Persian monarch, they should be permitted to return to their own country, without any molestation. But this treaty was no sooner made, than Tissaphernes found a pretence for breaking it; which he did by seizing, in the most violent manner, the chief generals of the Grecian army, and, on a signal given, having them beheaded in the presence of the Persian monarch.



XENOPHON.



XENOPHON.

SECT. II.

Retreat of the Ten Thousand Greeks.

THIS massacre raised the greatest consternation among the Greeks; being nearly two thousand miles from home, surrounded with great rivers, extensive forests, and inimical nations, as well as being destitute of provisions, they were almost overwhelmed with despair; when they were raised

to the hopes of better success, by Xenophon, a young Athenian of great abilities, who had accompanied Proxenes into Asia, as a volunteer. This was that Xenophon, whose writings, as an historian, were only to be equalled by his conduct and courage as a soldier. He represented to the army, that choice should be immediately made of generals, to succeed those who had been massacred, and who could reconduct them to their own country; that, however small their numbers might be, he observed, they might render themselves formidable to any enemy, by their boldness and resolution. An army without commanders, was, in his opinion, like a body without a soul. The consequence of this address, was the choice of commanders, in the place of those so basely slain by the Persians. Xenophon, being chosen one of the generals, addressed them in a very spirited manner; desiring they would bear in mind their former victories, and not suffer their present misfortunes to render them incapable of relieving them-

themselves, which they might effectually do, by acknowledging no master on earth, but the gods, nor any happiness but liberty; and to hope for no refuge or asylum but in victory, should they be attacked. They had no sooner began their march, than they were followed and harrassed by the Barbarians, whom they repulsed, by the care and vigilance of Xenophon. Proceeding on their way, the Carduchi, a very warlike people, attacked them; but such was their intrepidity, that they fought their way, through the enemy, into Armenia. Arriving at the river Euphrates, several of the army were lost in deep snows, and suffered severely from cold and hunger. When they obtained a sight of the sea again, they embraced their officers with the greatest demonstrations of joy and gratitude. They then passed the mountains of Colchis, after an opposition from the inhabitants, which they conquered in about two days. When they arrived at Cerasus,

a Grecian colony, they found their forces diminished, from ten thousand to eight thousand six hundred, by wounds, fatigue, and sickness.

Upon the frontiers of Mosynœci, they were again opposed, and repulsed with some loss. But, by the encouragement of Xenophon, they rallied, took the metropolis, and made themselves masters of the whole country. At Cotyora, Xenophon was accused of treating the soldiers too severely; but of this charge he was soon acquitted, and with the greatest honour. After many vicissitudes, similar to those above related, they finished their retreat, which, with their march into Asia, was nineteen months in performing. In this time, they had performed a journey of between four and five thousand English miles. Thus, A. M. 3605, they had traversed a vast empire, while they were surrounded with barbarous nations, who disputed their passage over rocks and mountains,

tains, almost inaccessible. But they undauntedly pursued their way, with the countenance of triumphant conquerors, instead of despairing adventurers.

This account is most elegantly related, and attested by Xenophon, who gained as much honour by his history, as he did by the performance of this memorable expedition.





S O C R A T E S.

S E C T. III.

Death of Socrates.

TO return now to Greece, which was left chiefly under the Spartan authority ; we have to observe, that Athens, during the expedition of the ten thousand, remained very peaceable with her neighbours, and endeavoured to recover itself from its late

late convulsions in her government. But there still remaining some malignant seeds of envy and rancour among the citizens, Socrates was selected as the object of their vengeance.

The charge, which was drawn up by Melitus, was, that instead of acknowledging the gods of the republic, he introduced new deities, and thus corrupted the youth of the commonwealth. Socrates, in his defence, urged, that he always assisted at the sacrifices, as also at all solemn festivals, and, for the truth of this assertion, he appealed to Melitus himself. With respect to establishing a new worship, he denied his ever having attempted it. He, indeed, owned, that having been admonished by a divine voice, he had been able to serve his friends and himself, by being empowered to predict the future; and he thought this testimony of divine approbation, should not be imputed to him as a crime, but

rather received as an evidence of his virtue. With regard to corrupting young men, it was his constant endeavour to improve their minds, and regulate their morals; but, however he might have been obliged to conform to the outward ceremonies of the heathen worship, yet, in his heart, he certainly despised the absurdity of the tenets. His opinion was, that there existed only *one* true God; which sentiment caused many to rank him among the Christian philosophers.

Although the proofs were very slight against him, yet he was condemned by the faction. Having more virtue, candour, and honesty, than the depravity of Athens would bear, he was sacrificed to the fears of those who dreaded his integrity.

The privilege of demanding a mitigation of punishment he refused, saying, ' This would only
' be

‘ be confessing myself guilty; and I would rather choose to defy, than solicit, the lenity of my judges.’

Sentence being pronounced, that he should die by drinking the juice of hemlock, his execution was deferred for thirty days; which interval he employed in conversing with his friends, with the same serenity of mind that had characterised the most tranquil of his days. His adherents having bribed the jailer to let him escape, he refused the indulgence, as being a violation of the laws. Suffering at seventy years of age, as was his destiny, he said, was a happy riddance of a life, when it began to be troublesome.

His latest moments were employed in conversing with his friends on that most interesting of all subjects, the immortality of the soul.

The sentence being executed, his innocence so soon evinced itself, that the Athenians imputed all their succeeding misfortunes to his unjust condemnation; and, to avert the vengeance of heaven, they palliated his sufferings by a public lamentation, and condemning his accusers. Their love and respect for his memory was afterwards raised to such a height of veneration, that it caused them to raise a statue, and dedicate a chapel to his name and character.



DERCYLLIDAS.

CHAPTER VI.

THE SPARTANS SUCCESSES AGAINST THE PERSIANS
—THE THERANS ENGAGED AGAINST THE SPAR-
TANS—THE CHARACTER AND CONDUCT OF
EPAMINONDAS.



DERCYLLIDAS.

SECT. I.

The Spartans Successes against the Persians.

THEMBRION, the Spartan general, being re-
called home, accused, and banished, was seconded
by Dercyllidas, who, finding he had the two Per-

fian chiefs, Tiffaphernes and Pharnabazus, to contend with, wisely made peace with the first, that he might be enabled to attack the latter with more vigour, and probability of success.

Invading the province of Pharnabazus, together with several of the *Æolian* provinces, he gained their submission as soon as he appeared before them. Those provinces which did not submit, he won by stratagem; by which means, in eight days, he took possession of nine cities, in the ninety-fifth Olympiad. Having afterwards made a truce, he wintered his troops in Bithynia, which he ravaged and destroyed for provisions.

His next famous acts were, the shutting up the isthmus of the Chersonese, taking Atana, in Ionia, and making an advantageous truce with Tiffaphernes, which enabled the Spartans to send Agis, one of their kings, to waste the seat of war in Asia with fire and sword, with more security. This
encou-

encouraged Leptis, and several other towns in the neighbourhood, to revolt from the Persians; which successes caused the Spartans to assume to themselves the title of, *The Protectors and Arbitrators of Greece.*

Agis, having made two successful campaigns of this expedition, returned home, and died in the bosom of his country, which was so grateful, as to erect a monument to his memory, by far more sumptuous than any with which his predecessors had been honoured.

After him succeeded Agefilas, who, after much debate, was sent against the Phœnicians, who were then equipping a great fleet, for the assistance of the Persians. The oracle of Delphi, foretelling that the republic would be in great danger, whenever the regal government halted, several opposed the sending Agefilas, in consequence of his being lame. But it being, at last, resolved, that it was

better for the king to halt, than the kingdom; Agefilaus was sent accordingly, with eight thousand men, sufficiently provided for a six month's expedition, with which he entered Phrygia, and took several of their towns. He next gained a considerable victory over the army of Tissaphernes, near the river Pactolus. The Persian general, being absent, was thought to have been the voluntary author of this, and other miscarriages, for which Artaxerxes ordered him to be beheaded.

Agefilaus, being impowered by the Spartans, appointed Pisander, his wife's brother, to the command of one hundred and twenty gallies, which he had obtained from the isles and maritime towns. The Persians, finding they could not, either by menace or promise, prevail upon Agefilaus to leave Asia, tried another expedient, which was by removing the seat of war. For this purpose, they stimulated the Thebans to exert themselves in recovering their liberties, which were very grievously oppressed

oppressed by the insolent Spartans; for this purpose, they distributed fifty talents among the citizens of Thebes; which caused Agefilaus to say, 'I have been driven out of Asia by thirty thousand archers;' thus alluding to so many pieces of Persian coin, which were stamped with the figure of an archer.

Conon was thought to have been the cause of this advice, which prevented the Spartans, at that time, from extending their conquests further into Asia. His motive was, to diminish the power of the Lacedæmonians, which was daily becoming more intolerable to their fellow citizens, the Athenians, and the other states of Greece.



PELOPIDAS.



PELOPIDAS.

SECT. II.

The Thebans engaged against the Spartans.

THE Thebans, suffering under the severity of the Spartan yoke four years, were instigated by the Persians, as before observed, to relieve themselves from their state of dependance, which they effected by the following stratagem. A plan was laid to surprise the governors and the garrison. This plot was

was chiefly formed and conducted by the two principal exiles, Pelopidas and Melon. Charon, a man of eminence, offered his house for their reception; and Phyllidas, secretary to the governors, managed the correspondence between the exiles and the citizens.

Pelopidas, Melon, and ten faithful adherents, dressed like peasants, passed into the city as sportsmen, who had been searching the fields for game. Charon immediately received them, when they were joined by thirty more confederates. Having appointed an entertainment, Charon and Melon, with women's clothes over their armour, and pine and poplar over their heads, to shade their faces, entered the room, and stabbed Archias, Phillip, and such others as were selected by Phyllidas. At this moment, Leontidas, another adherent of the Spartans, was attacked, while he was at home in bed, by Pelopidas and Damocrides. But Leontidas, making a stout resistance, killed Cephisodorus before

before he himself was slain by Pelopidas. Hypates next shared the same fate.

The confederates, being thus crowned with success, sent an account of it to the other exiles in Athens, and requested their immediate return to Thebes. But Thebes could not, as yet, boast the entire recovery of her freedom; for the citadel was, at this time, filled with those who were attached to the Spartans. Pelopidas, however, receiving the next morning a reinforcement of five thousand foot, and two thousand horse, soon compelled the garrison to surrender at discretion.

The Spartans, not in the least dispirited with this diminution of power, sent Agesilaus to Thebes, with near twenty thousand men. Chabrias, who commanded the Theban army, drawing out his forces, in order to meet the Spartan general, caused him to withdraw his army, and content himself with only ravaging the country. Pelopidas, soon
after

after, obtained a signal victory over the Lacedæmonians, near Tegyra, where he routed them entirely, with a considerable slaughter. The Spartans, to their indelible disgrace, were, in this battle, conquered by one third of their number.

In these successes, Pelopidas was greatly assisted by Epaminondas, his colleague in command, who was, if possible, superior to him, both in ability and courage. They vied with each other, to promote the interest, and advance the glory of their country. Under these excellent generals, Thebes not only maintained its own independence, but even threatened the other states of Greece. The apprehension of this danger, no doubt, was the cause of Athens breaking her alliance with the Thebans.

The Spartans, conceiving themselves rivalled by Thebes, in their assumed power of being Arbitrators of Greece, marched a considerable army, under
Cleombrutus,

Cleombrutus, to the frontiers of Bœotia. Their pretence was, to oblige the Thebans to restore to the cities they had enslaved, their ancient liberties; to rebuild the towns they had demolished; and to repair every wrong they had committed. To this the Thebans bravely replied, that they would be accountable for their conduct to none but Heaven.

As the ensuing war was chiefly conducted, on the part of Thebes, by the illustrious Epaminondas, we think it necessary here, to give a short sketch of his conduct and character, which will, we trust, be as acceptable a part as any contained in this history.



EPAMINONDAS.



EPAMINONDAS.

SECT. III.

His Conduct and Character.

EPAMINONDAS was a descendant of the ancient kings of Bœotia; but the popular government introduced at Thebes, rendering all the citizens equal, this general owed his elevation only to those personal qualities, of which he seemed himself to be ignorant.

He

He applied himself, in the early part of his life, to philosophy, and the sciences, both which he acquired without the least ostentation. It was observed of him, that no person knew more, or spoke less. In the bosom of poverty, he had the same indifference for riches, as he had for renown. Severe to himself, he submitted to the most humble employments, being equally insensible to pain or pleasure. A stranger, in some sort, to the human passions, he employed himself only in the service of the state.

Those who doubt the superiority this warlike philosopher possessed over the generals of that age, let them attend to the difficulties with which his successes were opposed. He had to engage with the Lacedæmonians, a people, inured to fatigue, trained in the exercise of war, and elated with victory. The Thebans, on the contrary, were immersed in slothfulness, and habituated to slavery. Epaminondas, therefore, had to excite in his countrymen

trymen the love of glory, to teach them the science of war, and vanquish the vices of his fellow-citizens, before he attempted to wage war with, or combat their enemies.

Having been one day invited by a friend, to a great repast, where luxury and delicacy seemed alone to preside, he ordered the most simple viands to be prepared, and brought for himself. His friend, asking him the reason for such conduct, the illustrious Theban replied, ' That I may not forget how I live at home.'

The city of Thebes celebrating a public feast, the inhabitants conceived they could not sufficiently honour it, unless they displayed the most sumptuous preparations; for which purpose, they clothed themselves in the most costly apparel, and perfumed themselves with the most exquisite odours. When the public repast was ended, they returned, in parties, to their own houses, and there ended the festivity,

tivity, by amusements and entertainments of the most splendid nature.

During the continuance of this joyful luxury, Epaminondas alone, pensive, and clothed in his accustomed simplicity, walking on the public parade, was accosted and rebuked by one of his friends, for not joining in the general pleasure, and seeming to avoid speaking to any person whatever. To which Epaminondas answered, ‘ If I did as
 ‘ the rest, who would be left to guard the safety
 ‘ of the city, when you are all buried in wine and
 ‘ debauchery ?’ This excellent trait of satire could not fail of its intended effect.

When he was at the head of the government of his country, Artaxerxes, who sought the Theban alliance, sent him very rich presents. But Epaminondas sent the Persian ambassador back, with this message: ‘ If your master desires nothing but ad-
 ‘ vantage from my republic, it is not necessary he
 ‘ should

‘ should solicit me. But, if he wants any thing
 ‘ contrary to the duty I owe my fellow-citizens,
 ‘ let him know, that he is not rich enough to pur-
 ‘ chase my apostacy.’

Reason had justly persuaded him, that riches corrupted their possessors. One of his equerries, having one day received, contrary to his order, a great sum, for the ransom of a prisoner, Epaminondas ordered him into his presence, and said to him, with indignation, ‘ Render me my shield,
 ‘ and go and pass the rest of thy life in drunken-
 ‘ ness and debauchery; for it is that, undoubtedly,
 ‘ which thou hast promised to thyself, in having,
 ‘ unjustly, amassed great riches. Thou art too
 ‘ much attached to wealth, to be able to expose
 ‘ thyself to war, as thou didst when thou wert
 ‘ poor and honest.’

Epaminondas had, at first, borne arms in favour
 of the Lacedæmonians, who were in alliance with
 the

the Thebans. But jealousy and rivalry arising between these republics, they declared war against each other, when Epaminondas received, from his country, the command of the troops. He had, not only to combat the natural timidity of his soldiers, but also all the auguries, which seemed to threaten him with bad success.

Having great difficulty to raise Thebans sufficient for the approaching war, he dissipated their apprehensions by contrary presages; and encouraged them, by saying with Homer, 'When we fight for our country, the goodness and justice of the cause are the only auguries to be consulted.' The ministers of the gods, however, persisted in their opposition to the war.

When the Thebans were already in the presence of the Lacedæmonians, the Heavens, which were before pure and serene, became, in an instant, obscured. The clouds lightened, and thunder was heard.

heard. 'Doubt you now,' said one the most considerable of the Thebans, 'the will of the gods?' 'What think you of this horrible appearance of nature?' 'I think,' replied the Theban General, while he surveyed the camp of the enemy, 'that our foes must have lost their head, in having placed themselves so disadvantageously, when they might have chosen a situation so much superior.'

This confidence of Epaminondas inspired the Thebans. They vanquished their enemies in the famous battle of Leuctra, which was fought 371 years before Christ.

The general shewed, in this action, all the resources of his genius, and the goodness of his heart. 'That which gratifies me the most sensibly,' said he, 'in this victory, is having acquired it while my father and mother were living.' How beautifully did this display that pleasure

pleasure which Nature has planted in the breast, when we can render ourselves amiably distinguished by the public, in the presence of our parents.

Epaminondas, to secure the advantage of this victory, entered into Liconia, with his conquering soldiers, and subjected the greatest part of the cities of Peloponnessus. Although he deserved crowns for the services he had rendered his country, he was received as a criminal of state, for having kept the command of the troops four months longer than the time prescribed to him by the laws, which was deemed a capital offence in a Grecian republic. He knew this, but at the same time was convinced, that when the interest of his country pleaded, she alone was to be heard. This he dared avow to his accusing citizens. But, perceiving that his enemies had employed every means to prejudice his judges against him, and that he was to be condemned, he

he accused himself of the fault he had committed in disobedience of the law, and said that he ought to be punished as an example. ' But, before I die,' said he, ' permit me to make one prayer. Let posterity, in learning my punishment, learn also the cause. I die, for having successfully conducted you into Liconia, where no enemy had power to penetrate before. I die, for having carried into their cities and countries that desolation which your army only then first knew how to spread. I die, for having re-established the Messinians, reunited the Arcadians, and ruined the Lacedæmonians. I die, in a word, for your victories, for your conquests, and for having increased your power, and extended your dominion. Behold the crimes for which I am condemned. I regret not the loss of life, provided you leave me only the glory of my actions, by consecrating to posterity a monument, that shall acknowledge these deeds were done by me without your permission.' All his judges remained

remained silent and confused; while Epaminondas went from this tribunal, as he was accustomed to go from combat, covered with glory and universal applause.

The conduct of Epaminondas was always directed to free the Thebans from a dependence on the proud Spartans. These having espoused the quarrel of the Mantineans against those of Tegeus, he made the Thebans declare themselves in favour of the latter, in order to give his citizens a favourable opportunity of continuing their superiority over Lacedæmon. The command of the troops was given again to him. Being engaged in the battle on the plains of Mantinea, and finding the victory doubtful, in order to obtain it, he threw himself, with a chosen band of his troops, amidst the greatest conflict of the contending armies. He was here mortally wounded by a javelin. The Thebans, however, raised him up, in defiance of the vigorous resistance made
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by the Spartans, and carried him to his tent. The physicians, examining the wound, declared that he would die the instant the javelin was drawn from his body. He asked, immediately, where his buckler was; it being a dishonour to lose it in battle. The buckler being brought to him, he took it, and drew out the javelin immediately.

Being informed, some moments before his departure, that the Thebans had conquered, he said, 'I have then lived long enough; since I leave Thebes triumphant, the proud Spartans humiliated, and Greece delivered from servitude.'

His friends appearing afflicted, that he had no children to survive him, 'Console yourselves,' said Epaminondas, with the greatest tranquillity, while he was expiring, 'for I leave two immortal daughters—the victories of Leuctra and Mantinea.'



BOOK THE THIRD.

FROM THE BATTLE OF MANTINEA, TO THE
TIME OF GREECE BECOMING A ROMAN
PROVINCE.

CHAPTER I.

GREECE INVADIED BY PHILIP OF MACEDON—ALEX-
ANDER TAKING AND DESTROYING THEBES—
ALEXANDER DEFEATING THE PERSIANS.

P H I L I P.

S E C T. I.

Greece invaded by Philip of Macedon.

TWELVE months after the Thebans had gained
the signal victory of Mantinea, Agesilaus, king
of Sparta, died, in the eighty-fourth year of his
age,

age, at Cyrenæica, on his return from Egypt, where he had been to assist Tachon, in his revolt from the Persian tyranny.

In the same year, the Byzantians, Rhodians, Coans, Chians, and Mausolus, prince of Caria, joined against the Athenians, in a contest which was called the Social war. After various successes on both sides, it was ended in the fourth year from its commencement.

Another war was began, at the same time, in Greece. This was called the Holy War, and was caused by the Amphictyones, who were judges chosen out of all the Grecian cities, to form a general tribunal, having fined the Lacedæmonians for seizing Cadmea, the citadel of Thebes, and the Phocensians, for possessing themselves of some sacred land. The consequence was, that Philomenus advised the Phocensians to plunder the temple of Apollo, at Delphos, which involved the

nation in the guilt of sacrilege, and an immediate war with the Locrians and Thebans, against whom they succeeded a considerable time. But the Thebans, being assisted by Philip, king of Macedon, to whom they applied for aid, soon terminated this war in their favour. The Lacedæmonians and Athenians assisted the Phocians, who, having all their cities destroyed, except Abæ, which was spared from its having no concern with the sacrilege at Delphos, were anxious to agree to a peace after the war had continued ten years.

The interest and authority this victory conferred on Philip, extended his ambitious views to his future conquest of all Greece. In order to qualify him for war, he was sent by his father, Amyntas, to Thebes, where he lived, as an hostage, with Epaminondas, from whose eminent examples and excellent instructions he derived considerable improvement.

Being

Being come to the throne, he evinced the talents he possessed, and the knowledge he had acquired, by defeating the Athenians, in the first year of his reign, at Mythone. But, to enable him to subdue, with more ease, his neighbours, he made peace with them, and granted them Amphipolis, as a recompense for the losses they had sustained.

He then made a rapid conquest of the Pæonians, Illyrians, retook Amphipolis, and possessed himself of Olynthus, a strong city of Thrace. He likewise besieged Byzantium, but in this he proved unsuccessful. His next expedition was into Scythia, from whence he brought twenty thousand prisoners and a considerable number of cattle.

Attempting, on his return, to pass through the country of Triballi, in Thrace, he was opposed by the people, who declared they would

not grant him a passage through their country, unless he allowed them a share of his spoil. A battle ensuing, Philip had his horse killed by a ball, which passed through his own thigh. This accident causing a confusion in the army, from a supposition that the king was killed with his horse, the enemy embraced it as a favourable opportunity of seizing the whole booty. Dispossessed of his plunder, Philip proceeded to Greece, where he again made war with the Athenians and Thebans, who were both routed by him in a memorable battle at Chæronea; but, to his honour, he used this victory with such moderation, as to make a peace and enter into an alliance with the Athenians.

Another instance which he gave of his temperate use of conquest was, that, after this battle, he ordered a boy to remind him of his condition as a human being, by calling out to him, before he went abroad, ‘ Philip, thou art a man.’

Having

Having obtained such various successes among the Grecians, they chose him their general against the Persians. But, while he was preparing for war, he was slain by Pausanias, one of his guard, at Abæ. Whether this was at the instigation of his wife, Olympia, and his son, Alexander, historians are not agreed.



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ALEXANDER.



ALEXANDER THE GREAT.

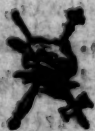
SECT. II.

Alexander taking and destroying Thebes.

THIS great monarch was born three hundred and sixty-five years before Christ; and, from his many glorious conquests, was justly surnamed the Great. He was sent, at fifteen years old, to be tutored by that famous and universal critic and philosopher, Aristotle. He succeeded to the throne

throne of Macedon when he was no more than twenty years of age. His father having been chosen general of the Greeks, against the Persians, Alexander was honoured with the same authority, by the common suffrages of all the belligerent states concerned in that expedition, except the Lacedæmonians. He was, however, no sooner possessed of this command, than he experienced the fickleness of the Greeks, by their revolting from him, while he was making war against Thrace. But overtaking the revolters sooner than expected, the Athenians and others immediately submitted. The Thebans would not submit. Alexander was so incensed, that he adopted the most violent measures. Transported by his fury, which was increased by his cruel advisers, he caused Thebes to be razed to the ground. He, however, spared some of its inhabitants; for he restored the priests to their liberty, and all who had any hospitable claims from the Macedonians. Considering Pindar had ennobled the Grecian

character for poetry, by his immortal verse, he paid so much honour to his memory, as to spare his descendants. Those who had opposed the revolt, participated, likewise, of his lenity. But the other citizens, who were not killed, he sold to the number of thirty thousand. Six thousand fell in the contest. The Athenians, hearing the dismal fate of Thebes, were so afflicted, that they deferred the great mysteries they were going to celebrate, and made their city an asylum for all the Thebans, who had escaped sharing in this dreadful catastrophe of their state.



DARIUS.

D A R I U S II.

S E C T. I.

Alexander defeating the Persians.

ALEXANDER, having thus gratified his vengeance, crossed the Hellespont, and arrived in Asia, in the third year of his reign. His army consisted of thirty thousand foot and four thousand five hundred horse. With this small force, did the skill, bravery, and perseverance of Alexander, conquer and destroy the Persian empire.

He first engaged them at the river Granicus, in Phrygia. Here the Persians first felt the conquering arm of this distinguished warrior. Having routed

them at Granicus, he next gained an important victory over them at Ifus, in Cilicia. At this place, he was seized with a dangerous malady, which was soon cured, by the loyal efforts of his physician. After this, engaging the collected Persian army a second time, he entirely routed them, consisting of four hundred thousand foot, and one hundred thousand horse, taking Darius's camp, together with his wife, mother, and children, prisoners, whom he treated more like friends than captives. He obtained this victory three hundred and thirty-three years before Christ.

The following year he visited Phœnicia, which country he soon reduced to his power, except Tyre; this city, not submitting, till after a siege of six months, occasioned him more trouble, as he confessed himself; than all his former victories. In order to punish their obstinate resistance, he ordered all the inhabitants to be slain; which order being executed,

executed, six thousand armed men fell within the town, and two thousand, who had survived the slaughter, were crucified on the sea-shore. Their houses were burnt, and none of the inhabitants were spared, except those who fled to temples. But, fifteen thousand being concealed by the Sidonians, who served under Alexander, were conveyed to Sidon, where they escaped this general massacre.

He next proceeded to Egypt, where he consulted the oracle of Jupiter Ammon. At his return, he built the famous city of Alexandria, now in possession of the Turks. Having completed this undertaking, he marched once more against Darius, whom he defeated a third, and last time, at Arbela, three hundred and thirty-one years before Christ. It was with much difficulty Darius escaped being taken prisoner. Preparing, afterwards, to try his fortune, once more, with a recruited force, he was treacherously murdered by Bessus, who was his viceroy, at Bactria.

During these transactions, Alexander, having conquered Persia, proceeded to Persepolis, the capital of the empire, and devoted it to destruction. While Alexander was pursuing his conquests in Asia, Antipater, whom he had appointed governor of Macedon, was no less successful against the Lacedæmonians, whom he conquered in a battle, in which their king, Agis, was slain.



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CHAPTER II.

FURTHER CONQUESTS BY ALEXANDER, AND
DIVISION OF THE MACEDONIAN PROVIN-
CES — CASSANDER OBTAINS THE GO-
VERNMENT OF ATHENS.



PERDICCAS.

*Further Conquests by Alexander, and Division of
the Macedonian Provinces.*

DARIUS having quitted the stage of life, as well
as the scene of war, Alexander was obliged to
direct his warlike disposition to other countries than

Persia, which he had entirely subjugated. He, therefore, directed his arms against Hyrcania, which he reduced. He had the same success in India, where he conquered and took prisoner their king Porus, and vanquished other nations. This success so elevated his before aspiring mind, that he evinced human nature has not greatness sufficient to bear an excess of fortune. His courage and emulative spirit, degenerated into rashness and presumption. He had such paroxysms of fancied superiority over the general scale of human nature, that he imagined himself to be the son of a god. This perversion of his character preceded every species of cruelty, flattery, luxury, and intemperance, which began to degrade his former glorious actions. His soul, at this moment, wanting objects for her devastation, commenced a wreck on itself. The barriers of every virtue was destroyed, and all his noble nature was rendered a scene of desolation. In these moments of immoderate excesses, he slew several
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of his most affectionate friends; among whom fell the gallant general, Parmenio, and his son, Philotas, under the false pretence, of being treasonably concerned in a plot against his life. At another time, in a fit of drunkenness, he killed that excellent character and soldier, Clitus. Two years after, he lost his dearest friend, Hephæstion, which calamity he suffered with an effeminate dejection of spirit. He ordered the corpse to be carried, and sumptuously interred, at Babylon, where he commanded that it should be worshipped as a god. Having reigned thirteen years, and arrived at the age of thirty-three, Alexander ended his splendid life, by a distemper he contracted from excessive drinking; but some think he lost his existence by poison.

The decease of Alexander, and his not having appointed a successor, caused a great dispute among the chief leaders of his army. But Perdikkas, being honoured with the ring of this royal conqueror,

queror, was, at first, allowed the chief authority; although he was soon after obliged to relinquish the thoughts of being king, in consequence of Aridzeus, son of Philip, by Philinæa, of Thessaly, his concubine, being invested with the diadem of Macedon. Perdiccas, however, was appointed as his governor; and, thus, he still retained the sovereign authority, although he was divested of the honours of royalty.

The provinces being then divided between the chief men of Alexander's court, we beg leave to refer our readers to our volume of Ancient History, for the particulars of this division of the greatest part of the Macedonian empire.



CASSANDER.



C A S S A N D E R.

S E C T. II.

Cassander obtains the government of Athens.

THE news of Alexander's death having reached Greece, all the states immediately rose, to repossess themselves of their invaded liberties. General Leosthenes first led the Athenians, who roused and animated the rest of Greece, to join in their endeavours

endeavours to restore freedom to their oppressed country. The Lamian war was instantly commenced at Lamia, where Antipater was besieged and defeated by Leosthenes, the first year after the death of Alexander. But the next year, Antipater, being joined by Craterus, conquered in his turn, by defeating the Athenians at Cranon, who were soon after obliged to receive a garrison of Macedonians at Munychia.

While these wars were prosecuted in Greece, Perdikkas, being desirous to possess himself of all the territory he could, led a considerable army against Ptolemy in Egypt. But, being hated for his pride and insolence, he was slain by his own soldiers, at the Nile. During these transactions, Craterus and Neoptolemus were both conquered and slain by Eumenes, who espoused the cause of Perdikkas. The consequence was, that Eumenes, and Alektas, brother of Perdikkas, were
declared

declared enemies. The direction of affairs were immediately transferred to Ptolemy and Antigonus. The latter was no sooner invested with this power, than he marched against Eumenes and Aleäas, whom he conquered in Pisidia.

Antipater, having made Polysperchon guardian of Aridæus and his wife, died soon after. The new governor recalled Olympias, the mother of Alexander, into Macedon, from Egypt, where the dread of Antipater had caused her to fly. She was no sooner restored, than she caused the young prince and his wife to be slain, with most of the grandees, who were friends of Cassander, the son of Antipater. At this time, a war was commenced between this Cassander, and Polysperchon, in Greece; and Eumenes, the friend of Polysperchon, and Olympias, made war upon Antigonus, at the same time, in Asia. Cassander, having the success to obtain Athens, appointed
Demetrius

Demetrius Phalereus, a disciple of Theophrastus, and who was distinguished for his eloquence and knowledge in philosophy, governor of the city, which was again dispossessed of its popular government. Cassander, soon after making himself entire master of Macedonia, slew the mother, and married Thessalonice, the sister of Alexander the Great.



CHAPTER III.

ATHENS RESTORED AGAIN TO HER LIBERTIES BY
ANTIGONUS, AND AFTERWARDS TAKEN BY DEME-
TRIUS—MACEDONIA GAINED BY PYRRHUS.



ANTIGONUS.

SECT. I.

*Athens restored again to her Liberties, by Antigonos,
and afterwards taken by Demetrius.*

ANTIGONUS, being harrassed a long time by
Eumenes, at last engaged the Argyraspidæ to
conspire against him, which they did, by putting
him

him to death, ten years after the decease of Alexander the Great. This adversary being removed, Antigonus acquired such an accession of wealth and power, as to enable him, with his son Demetrius, who was then surnamed Poliorcetes, to renew the war against Cassander and Ptolemy. They resolved to rescue these cities of Greece from the servility with which they were oppressed by Cassander. Most of them being thus restored to their liberties, Athens was again repossessed of her free state, after it had been enslaved fifteen years by the Lamian war. In this year, Antigonus, Demetrius, and all the rest of Alexander's successors, assumed to themselves the title and regalia of royalty.

The power and consequence of Antigonus and his son became so formidable, that the jealous apprehensions of the other kings were excited. Lyfimachus, Cassander, and Seleucus, therefore, united their forces, and engaged, with success,
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the father and son, at Ipsus, a town in Phrygia. Antigonus falling in the battle, Demetrius fled into Greece, where he was ungratefully denied entrance into Athens, which he had, but a few years before, restored to freedom. But, having soon after recruited his forces, he attacked the city, which he carried, after a siege of twelve months. Taking possession of the town, he expelled from thence Lachares, who had established himself in a tyranny over the citizens. Such was his humanity towards the conquered, that he restored them all to their former possessions, except their liberty, of which he deprived them, by manning the garrison with his own soldiers and dependents. He then marched against the Lacedæmonians, whom he conquered, with their king Archidamus. At this time, Cassander dying, and leaving three sons by Thessalonice, Demetrius was tempted to try his fortune for the throne of Macedonia. The eldest of Cassander's sons died, after reigning only one year. The other two, Anti-
pater

pater and Alexander, fought with each other for the crown. During this contest, Antipater, son-in-law of Lyfimachus, killed his mother for espousing the interest of Alexander, who immediately sent for Pyrrhus to assist him. But Demetrius, arriving at this moment, whom Alexander had likewise invited, drove both Antipater and Pyrrhus from the country, slew Alexander, and next possessed himself of Macedonia.



PYRRHUS.



P Y R R H U S.

SECT. II.

Macedonia gained by Pyrrhus.

DEMETRIUS, being thus possessed of Macedonia, raised an army of ninety-eight thousand foot, twelve thousand horse, and a fleet of five hundred sail, to possess himself of Asia likewise. But in this ambitious project, he was opposed by
the

the united forces of Seleucus, Lyfimachus, Ptolemy, and Pyrrhus. Being soon after driven from Macedonia, and terrified with the revolt of the cities, he surrendered himself to Seleucus, who had married his daughter, Stratonice. With him he ended his days, after ingloriously spending three years in riot and luxury.

Soon after, three of the above conquerors died, and Ptolemy, son of Lagus, left his kingdom to his son Philadelphus. Lyfimachus died, in the seventy-fourth year of his age, in a battle, which he fought with Seleucus in Asia; and Seleucus died seven months after, in the seventy-seventh year of his age. He was the last of the captains who attended Alexander the Great in his conquests. Being trepanned by Ptolemy Ceraunus, brother of Philadelphus, he lost his life, and the kingdom of Macedonia, of which he had dispossessed Lyfimachus.

The

The posterity of Demetrius reigned in Macedonia, until Perſes, ſon of Philip, was poſſeſſed of the government.

Having occaſion again to mention Pyrrhus, who was the moſt eminent prince of his time, it may be neceſſary, juſt to relate of him the following brief particulars.

He was the ſon of Eacides, king of the Moloffi. Being driven from his kingdom, he engaged in war, under the tuition of Demetrius Poliorcetes, who married his ſiſter Deidamia. He ſerved under Demetrius, in the battle of Ipfus, where Antigonuſ was defeated. Soon after he recovered his country, by the aſſiſtance of Ptolemy. Alexander, ſon of Caſſander, having invited him to Macedonia, he claimed a part of it himſelf. But, being driven from thence by Demetrius, he continued the war for ſome years, partly by himſelf, and partly in conjunction with Lyſimachus, Ptolemy, and Seleucus.

Seleucus. At last, his perseverance was rewarded with the possession of Macedonia, which he enjoyed only seven months. The Tarentines, soon after, sending for him into Italy, he commenced a war against the Romans. Attacking Sicily at this time, he was obliged to leave Italy, and return to his own kingdom. After this, he drove Antigonius, son of Demetrius, from Macedonia, and again possessed himself of this country. But, at last, he lost his life, in the twenty-third year of his reign, and two hundred and seventy-two years before Christ, at Argos, where Cleonimus, the Spartan, had invited him, against Antigonius.



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CHAPTER IV.

GREECE ATTACKED BY THE GAULS—THE
COMMONWEALTH OF THE ACHÆANS
ESTABLISHED—CIVIL DISSENSION
AMONG THE SPARTANS.



S O S T H E N E S.

SECT. I.

Greece attacked by the Gauls.

GREECE, having been the object of Persia and
Macedon; was now invaded by another formi-
dable people, who were the Gauls. They first
entered

entered Thrace, under their general Cambaules. But, not effecting any considerable enterprize, they returned to their own country. Visiting Greece again, they divided their forces into three parts, who were directed to attack, repeatedly, Thrace, Pannonia, Macedonia, and Illyricum. The Gauls, being opposed by Ptolemæus Ceraunus, proved victorious, and slew the general of the Macedonians. But, after some further contest, the Barbarians were driven from Macedonia, by Sostrhenes, who, for this service, was rewarded with the kingdom. The Gauls, making a third irruption into Greece, under their generals Brennus and Acichorius, with an army of one hundred and fifty-two thousand foot, and twenty thousand horse, they were defeated at Thermopylæ, and afterwards at Parnassus, where they had retreated, in order to take and rifle the temple of Delphos. In this battle Brennus was slain.

ARATUS.



A R A T U S

S E C T. II.

The Commonwealth of the Achæans established.

AT this period, the commonwealth of the Achæans commenced its establishment. The Dymæans, Patrensiens, Tritæniens, and Pharæniens, beginning first the union, were afterwards joined by the rest of the Achæans. A secretary and two prætors were first chosen out of the

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several cities, alternately. This mode continuing twenty-five years, one prætor was only chosen.

The good conduct of Aratus, the Sicyonian, was such, that he soon increased the consequence of the commonwealth. In the twentieth year of his age, he endeavoured to deliver the cities of Greece from the yoke of their tyrants, and that of Macedonia. The first tyrant he expelled was Niocles, who oppressed his own country, which Aratus instantly joined to the general assembly of the Achæans, two hundred and fifty-three years before Christ. Five hundred banished Sicyonians being recalled to their own country, and demanding their estates, Aratus went into Egypt, and obtained from Ptolemy Philadelphus, one hundred and fifty talents to satisfy their demands. He filled twice the prætorship, and drove the Macedonian garrison, commanded by Perseus, out of the citadel of Corinth, and thus delivered the city from the Macedonian yoke.

AGIS.



A G I S.

S E C T. III.

Civil Diffensions among the Spartans.

AT this time a civil disturbance arose in Sparta, which was then governed by their two kings, Agis and Leonidas. Agis, who was not twenty years old, wishing to restore the laws of Lycurgus, endeavoured to effect his purpose by a remission of debts, and a division of lands. This was opposed

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by Leonidas, and the chief men of the city. Agis, however, having engaged Lyfander, one of the Ephori, in the design, still persisted. Leonidas was, by Lyfander, impeached and deposed. Cleombrotus, his son-in-law, was invested with his authority. But this was soon reversed, in consequence of a new Ephori succeeding, who called Lyfander, and the other adherents of Agis, to answer for their proceedings against their king, and the established government of the city. Instead of complying with this summons, both the kings, with a numerous attendance of their friends, came into the forum, deposed the Ephori, and constituted their own friends in their place. Among these was Ageflaus, who, although possessed of a great estate, was considerably in debt. It was he, therefore, who persuaded Agis, before he proceeded to establish the Agrarian law, to propose a discharge of all persons from their debts. This king, adopting his advice, was exceedingly mortified to find him, when he proceeded to a division of

of

of the lands, decline giving his assistance to the business. By this circumstance Agis lost the affections of the Spartans, and Leonidas was, in consequence, recalled from banishment, and restored to his kingdom. To save their lives, Agis and Cleombrotus fled to the temple of Minerva. Chelonis, daughter of Leonidas, obtaining the life of her husband, Cleombrotus, attended him into banishment: but Agis was seized by the Ephori, condemned, and executed.



CHAPTER V.



CLEOMENES.

THE CONCLUSION.

LEONIDAS, dying soon after the banishment of Cleombrotus, was succeeded by Cleomenes, who possessed great spirit and abilities. Although the Achæans were very strong and powerful, and carried their victorious arms over the Peloponnesus,
yet

yet they were conquered by this young monarch. At this time the Achæans intended to form one commonwealth of all the cities in Peloponnesus. This, raising the jealousy of the Macedonians, caused them to have tyrants placed over their liberties. Aratus exerted himself to persuade every city to join the league. Such as would not, were supported by the Macedonians. Antigonus Gonatus, son of Demetrius, had the success to persuade Sicyon and Corinth to join the common league of the Achæans. The tyrant was expelled from the former city, and the Macedonian garrison out of the latter. Aratus next delivered from their oppression, the Argives, Hermionians, Phliasians, and others; the tyrants having surrendered themselves, voluntarily, to avoid being betrayed. But his successful proceedings were obstructed by the Ætolians, and Cleomenes, king of the Lacedæmonians. Cleomenes, having routed the Achæans, destroyed the power of the Ephori, assumed to himself the government, and restored

the ancient laws of Lycurgus, in the tenth year of his reign, and five hundred and twenty-eight years from the building of Rome.

Having nothing to fear at home, he pursued the Achæan war, which caused that people to send to Macedonia for assistance. An alliance was formed between both countries; and Antigonus, who then governed Macedonia, was possessed of the citadel of Corinth. He was, likewise, declared general commander of the Greeks by sea and land. Cleomenes meeting Antigonus, who had just broken, with a considerable army, into the isthmus, and being alarmed at the revolt of the Argives, retired to defend his own country. The Macedonians therefore entered, without any opposition, the Peloponnesus, where, in the following year, they gained several towns. During these transactions, Cleomenes employed himself in taking and destroying Megalopolis by surprise. He destroyed it, because they refused his proffered alliance,

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alliance, by the advice of Philopœmenes, who was then thirty years of age. Cleomenes was, however, defeated afterwards by Antigonus, in a battle near Selasia, in Laconia, two hundred and twenty-one years before Christ. Cleomenes sought refuge with Ptolemy Evergetes, and left Lacedæmon, without any defence, to Antigonus, who entered it, and restored it to its ancient liberties.

Antigonus being, the next day, informed that Macedonia was invaded by the neighbouring Barbarians, marched with all speed, and routed the enemy. Dying soon after, he left his kingdom to his son Philip, who commenced a war with the Romans.

Ptolemy Evergetes dying, Cleomenes was suspected by Philopater, the reigning king of Egypt, and taken into custody. Escaping from this confinement, and wandering up and down in Alexandria,

andria, he, in despair, slew himself, in the third year of his escape from the battle of Selasia.

Antigonus then made a general peace throughout Greece. Among other conditions of this treaty, one was, that the Ætolians should not enter, with an army, into Achaia. He soon after died, and was succeeded by his son Philip, who was only seventeen years old. The Ætolians, disregarding his youth, and being impatient of the tranquillity they possessed, were desirous of breaking the peace, in order to live upon the spoil, to which they had been accustomed. They began hostilities, therefore, with the ravage of Messenia, then in alliance with them. Dorimachus and Scopas were their commanders, who conquered the Achæans, in the first battle they fought at Caphyæ, in Arcadia. The victors proceeded directly to commit every depredation they possibly could, through the Peloponnesus. Philip being invited

invited against them, the war was then called the War of the Allies, who entered into a common confederacy against the Ætolians, two hundred years before Christ, and when Aratus was prætor of the Achæans. Lycurgus, king of the Lacedæmonians, joined the Ætolians, and attacked, without delay, the Achæans. This war of the allies continued three years, when Philip, hearing of the Romans being defeated at the Thrasymene lake, made peace with the Ætolians, in order to sail into Italy, where, being arrived, he partook of the victory gained by the Carthaginians.

The Romans, who pretended, by their treaty with Philip, to restore the Greeks to their former privileges, sought every means to subdue them to their own power. The Grecians, being sensible of their real intentions, exerted every effort to secure themselves from becoming a prey to the Roman ambition. But all their endeavours proved abortive. A thousand of the leading men of

Achaia were sent to Rome, to answer for the pretended crime alledged against them, of secretly assisting the king of Macedon, who had the courage to oppose the progress of the Romans. Philip, being taken prisoner, was carried to Rome, where he starved himself in a dungeon, to which he was consigned; and his surviving son, Alexander, was obliged to become a clerk to one of the Roman magistrates for a subsistence. Macedon was thus made a Roman province, as were, soon after, all the different states of Greece; which happened one hundred and sixty-three years before the birth of Christ.

The events of Greece being now united with these of Rome, we must refer our readers to our volume of Roman History for the remaining part of what concerns their dependent situation. We have, however, to observe, that although the Greeks were thus, by their own dissensions, and the ambition of their neighbours, fallen to the most abject state

state of servility, yet they still preserved their taste, and attachment to the arts and sciences, while they justly distinguished all the rest of the world by the character of Barbarians, from being enveloped in the grossest ignorance. To this people, therefore, Rome owes the polish of her manners, and the eminence she afterwards attained in the polite arts and liberal sciences; for, when Constantinople was taken by the Turks, Greece revived that learning in Italy, which has been the improvement and admiration of succeeding ages.





S U P P L E M E N T.

GRECIAN PHILOSOPHERS.

IN proportion as the world advanced in age, it perfected itself in arts and sciences. By degrees, they spread themselves from Greece to the western part of the continent. There arose, not only in Rome, but in Italy also, those who, studying the models of Greece, caused philosophy, history, poetry, and oratory, to flourish. But it must, at the same time, be confessed, that it engaged a long series
of

of years, to bring the arts and sciences to that perfection, which elevated Rome beyond every country at the same period. Philosophy being the most useful and dignified species of knowledge to which mankind can apply themselves, and having been first brought to the greatest perfection in Greece, we think it will not be an uninteresting subject to our readers to give a brief account of those philosophers who have ennobled the Grecian character; for which purpose we have selected the following, beginning with

ARISTOTLE.

This great philosopher was born at Stageia, a village in Thrace, but a colony of Greece. He was a considerable time a disciple of Plato, from whose principles, having departed, he established a new sect of philosophy, which was called the Peripatetic, from its being first taught while the master and scholar were walking. He was the

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physician and favourite of Amyntas, father of Philip, king of Macedon. Having gone his voyage in order to visit Hermias, the tyrant of Atamia, he came and remained at the court of Philip, who entrusted him with the care and education of his son, Alexander the Great. When he had taught his royal pupil philosophy, he went to Athens, where he taught it thirteen years. His next residence was at Chalcidia, where he died in the sixty-third year of his age, and the third year of the one hundred and fourteenth Olympiad.

Abandoning the false and fabulous philosophy of the poets, and the symbols of Plato and Pythagoras, Aristotle established a new system, more consonant with nature, and more comprehensible to reason. His style was less diffuse than that of other philosophers. He treated every subject with more precision, although he was general and metaphysical in the greater part of his works. He was the first who reduced logic to a system, by the rules

rules of art, and which may, with justice, be considered as the *chef-d'œuvre* of the human mind. With regard to physic, Aristotle has treated it more like a metaphysician than a physician, except in his treatise of Natural History, which contains some observations of real utility. Diogenes Laertes has left a long catalogue of the works written by Aristotle, which contains many that are now lost to the world. There are, likewise, many other works attributed to this great philosopher, not mentioned by Diogenes in the said catalogue. In a word, the fate of Aristotle's works has been very capricious. He left them to his disciple Theophrastus, who left them to another disciple named Neleus. They were next sold to Ptolemy Philadelphus, who placed them in the famous library of Alexandria; and, it is said, they were afterwards buried under the earth, to prevent their being stolen. In this state, they are supposed to have rotted. However, Appellicon Teion published them from the imperfect

perfect manuscripts of Aristotle. When Sylla was at Athens, several think he sent them to Tyrannius, a famous grammarian at Rome. After being in the possession of this person, they fell into the hands of Andronicus of Rhodes, who caused several copies to be taken, in order to let the public have free access to them.

It may be here remarked, that the Acroamatic books of Aristotle, and his philosophy, which had been until then neglected, came to be known and adopted.

THEOPHRASTUS

Was one of the first disciples of Aristotle, whom he succeeded in his school. He called himself by the name of Tertames. Having learnt some lessons of philosophy in his own country, he was afterwards one of Plato's disciples, and, at last, attached

attached himself to Aristotle, who called Theophrastus from his singular eloquence. He was of a pleasant and affable temper; and such a reputation he acquired in his profession, that he had sometimes as many as two thousand scholars. Having composed many books of physic and morality, of which very few remain, he died in the eighty-fifth year of his age.

From his school were many learned men produced, among whom was Straton, son of Arcefilas, who succeeded him in his profession. He wrote books of physic and logic. Flourishing under the reign of Ptolemy Philadelphus, he was honoured by this monarch with a present of eighty talents. Theophrastus taught also Demetrius Phalerius, who, from his genius and learning, had considerable interest and influence at the court of the kings of Egypt. In the school of this philosopher, Straton was succeeded by Licon of Troas. This man was remarkably eloquent. He employed

played himself chiefly in the instruction of youth. Ariston of Theos was his successor, who was followed by Critolaüs Phaselitus; and he gave place to Diodorus. Soon after, this school of Aristotle was interrupted, until it was re-established under the emperors.

Having traced the establishment and succession of the philosophers who taught in the school of Aristotle, we now shall notice a few particulars respecting Plato and his philosophy.

P L A T O

Was not so much distinguished for his birth as for his amazing abilities. His master was Socrates, whom he particularly excelled, in a more lively and fertile imagination, more sublime and florid diction, and a more copious and comprehensive mind. Instead of confining himself, as Socrates did,

did, to morality, Plato embraced the whole extent of philosophy, and had a master for each of its branches. Added to these improvements, he acquired a considerable knowledge of nature and mankind, from his travels into Italy, Sicily, Egypt, and Persia. In Egypt he is supposed to have studied the books of Moses, under the instruction of the Jews, who were, after the captivity, very numerous in that country. Clemens Alexandrinus, therefore, called him the Attic Moses. [See our Mythology.] Plato evinces, in several parts of his works, to have had some distinct ideas of a Supreme Being, and the immortality of the soul. Some have thought that he had an idea of the Trinity, and other mysteries of Christianity. But, whatever superior opinions he had of religion, above the absurd ideas of the heathens, yet the fate of Socrates deterred him from an open avowal of them. He chose, therefore, dialogue, which enabled him to publish his sentiments under the names of others. But some attribute his choice of colloquial

colloquial dissertation to his extreme modesty and diffidence, and to the great veneration he paid his master, whom he imitated in his manner of writing, and thus made Socrates to speak the thoughts of Plato. Explaining things by numbers, he learnt in the school of Pythagoras; and his manner of using symbols and allegories, he acquired in Egypt. But those parts of his writings are too refined and mysterious; which may be likewise said of his doctrine of ideas, which, notwithstanding the many long dissertations of the learned upon this part of his works, appears to have been very little understood. Returning from his travels, he was solicited to share in the government of Athens, which he refused, for the satisfaction of leading a quiet and contemplative life. This he spent, to the last day, in the pursuit of a continual increase of knowledge. Teaching philosophy being, at this time, reputed very honourable, he began his school in the academy without the city; and thus he was styled the founder of the academic sect. His contempt

tempt of riches evinced that he was more attached to the honour, than the profit, arising from the dissemination of knowledge. To avoid the embarrassment of superfluous wealth, he divided his estate among his brothers, of which he reserved only a very small part for his temperate subsistence. His possessions were a little country-seat, with a small garden. Although his application to study was almost incessant, yet he contracted no gloominess of temper, or austerity of manners, so common to the ancient, as well as some of our modern pedants, who conceive, to appear learned, it is necessary to be morose and unmannerly. How different are these sentiments from those Plato possessed! He was so cheerful and facetious, as even to dissipate the severity of his studies with innocent raillery, which was always dictated by good manners, and a desire to enliven the conversation. The same rules he prescribed to his scholars, whom he always urged strongly to sacrifice to the graces. He was, therefore, as
universally

universally beloved and careſſed for his manners, as he was followed, eſteemed, and admired, for his abilities. Such was his univerſal reputation, that kings and commonwealths erected ſtatues, and dedicated altars, to his merit and memory. Thus was his name rendered ſacred, his doctrine eſta- bliſhed, and himſelf diſtinguiſhed, by the Jew, Pagan, and Chriſtian, with the honourable appellation of *The Divine Plato*.

A R C E S I L A S,

Who eſta bliſhed the ſecond academy, flouriſhed about the hundredth Olympiad, and died in the ſeventy-fifth year of his age. Lacydes ſucceeded him, and followed his path in the new academy. He had, for diſciples, Telecles and Evander, to whom he ceded his ſchool. To Evander ſucceeded Eſegin of Pergamus: this philoſopher was the laſt of the ſecond academy.

CARNEADES

C A R N E A D E S

Was the founder of the third. The philosophers of this academy differed from those of the second. Arcefilas taught the absurd doctrine of there being nothing true : but Carneades asserted all things were true or false, although we could not discover the one from the other. Another tenet of the latter was, that, although he denied not that things were probable or improbable, yet he would not be certain of any thing : but Arcefilas denied absolutely that things could be more or less probable or improbable. Carneades endeavoured to refute the Stoics; and particularly Chrysippus.

He died, in the eighty-fifth year of his age, in the fourth year of the one hundred and sixty-second Olympiad, without leaving any work to perpetuate his memory as a writer. Among his numerous disciples, the most famous was Clitomachus, of Carthage,

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Carthage, who was forty years at Athens, where he studied under Carneades, whom he succeeded. Clitomachus left many works, and was the last of this academy.

Philon and Charmidas, who followed him, differed from his principles. At last, Antiochus, who lived at the time of Cicero, and was a disciple of Philon, departed still farther from the tenets of the ancient academy; for they even embraced the opinions of the Stoics.

The sect of Cynics, of whom Antisthenes and Diogenes were the founders, was continued from the reign of Alexander, by three disciples, who had studied under the latter. These were Monimes, of Syracuse, Onesicritus, of Egina, and Crates, of Thebes. Under the last studied Metrocles, who had before been a disciple of Theophrastus. Under him, studied Theombrotus and Cleomenes. Theombrotus instructed Demetrius, and Tynarchus, of Alexandria,

Alexandria, and Checles, of Ephesus. Hipparchia, sister of Metrocles, likewise applied herself to philosophy, and, without her parent's permission, studied under Crates. Menippus, of Phœnicia, was one of the most famous Cynics. His writings were full of satire and pleasantry, like those of Meleager, his cotemporary. To these may be joined the mad Menedenus, disciple of Cololus, at Lampſacus, who, having assumed the habit and appearance of a fury, pretended that he was come from the infernal regions, to see what was transacted on this earth, and to take intelligence of it to the demons below.

C L E A N T H U S

Succeeded Leno in the Stoic school. He led a very austere and laborious life, and wrote many books on moral philosophy. Like his master, he died at the age of eighty years, and had many disciples.

disciples. Among them was Spherus, of Bosphorus, who attached himself particularly to logic and physic, on which studies he left many works. To Cleanthus succeeded Chrysippus, who was born at Tarsus, a city of Cilicia. Having profited considerably under Cleanthus, he began to try the energy of his own genius. He departed from the principle of the Stoics, and his manner was chiefly dialectic. His numerous works were written with great facility. Laertes preserved the titles, although he has omitted his book on providence. During the close of life, he attached himself to Arcefilas and Lacydes, whom he joined in their new academy. One day, that he gave a lesson to his scholars, he was invited by them to a sacrifice. He went, and having drunk there some sweet wine, he contracted such an indisposition, as in five days after, caused his death, which happened in the seventy-third year of his age, and the one hundred and sixty-third Olympiad.

DIODECLES,
 DIODECLES,

D I O G E N E S,

Of Babylon, was a disciple of Chryſippus. This was he whom the Athenians ſent with Carneades, a philoſophic academician, and Critolaus, a peripatetic, to Rome, in the ſecond Punic war, under the conſulſhip of P. Scipio and M. Marcellus Scipio, to treat on the affairs of the republic. Antipater, a Sidonian, was a diſciple to Diogenes. Cicero acknowledges him to have been a very ſubtil philoſopher, and Seneca conſiders him as one of the principal authors of his ſect. Panætius took leſſons from this Antipater. He was a native of Rhodes, a friend of Lælius, and of a young African, whom he accompanied in his embaſſy to Egypt. He wrote a book of offices, upon the model of which Cicero founded his own.

POSSIDONIUS,

POSSIDONIUS,

Native of Apamea, took the name of Rhodian, from having a considerable charge in that isle. Pompey, returning from Syria, went to see him, and paid him considerable honours. He had the reputation of being one of the greatest sages of his time.

ARCHIDEMUS.

To the Stoics may be joined Archidemus, who went a voluntary exile to Parthia. He left at Babylon successors of his sect. Among these was a most celebrated philosopher, named Sotion, who was master of Seneca. The Stoic philosophy was the most encouraged in Rome. Cato, Tubero, Varro, and many other distinguished Romans, learnt, and followed its maxims.

The

The sect of Pythagoras existed a long time after his death. Empedocles, who was not only a philosopher, but a poet and an orator, is reckoned by some to be one of his disciples. Being made governor of Agrigentum, he established liberty in his republic. Towards the end of his life, being gone to the Olympic games, his parents opposed his return into Agrigentum. He was therefore obliged to retire into the Peloponnesus, where he died. All his philosophical writings are in verse.

ARCHITAS, of Tarentum, was likewise a disciple in the school of Pythagoras, and a cotemporary of Plato, with whom he corresponded.

ALCMEON, of Croton, followed, in a particular manner, the Pythagorean system. His mother's name was Eriphyles. Alcmeon, being enjoined, by his dying father, to revenge his blood on his
mother,

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mother, who had murdered him, he performed the charge, by slaying Eriphyles.

PHILOLAUS, of Croton, studied and professed the same philosophy. Plato gave ten thousand pence for three of his books. He has the credit of having been an excellent legislator.

After these, the sect blended itself with that of Democritus and Epicurus.

DEMOCRITUS

Was an excellent philosopher, who learnt astronomy of the Chaldeans, and geometry of the Persians. He then came to Athens, where he gave his property to the public, and reserved to himself only a private garden, where he might more freely meditate on the works of nature. He laughed

at the idea of the Athenian avarice, which amassed wealth for children, who, dying frequently before their parents, were thus deprived of its enjoyment. His citizens, thinking he was mad, sent to him the physician Hippocrates, who, understanding the cause of his apparent lunacy, returned, and said, Democritus was in his senses, but that those who had sent him were really mad. He blinded himself, by looking incessantly on the brightness of a brazen basin. This he did, to prevent external objects abstracting his attention from meditating on his favourite subject, of moral philosophy. He would frequently laugh as much at the follies, as Heraclitus would weep at the miseries, of man. His chief opinion was, that all things were formed from atoms, and that there existed many worlds liable to corruption. His father was so rich, as to feast Xerxes and his whole army. He died A. M. 3456, and before Christ 492.

I

EPICURUS

E P I C U R U S

Placed the chief felicity in the mind. He was very temperate in his pleasures, and continent in his disposition; which is acknowledged by Seneca. But, notwithstanding, that name of pleasure, in which he placed his felicity, caused all other voluptuous philosophers, who were, indeed, of the school of Aristippus, to be named Epicures. Suidas mentions one Epicurus, who was very miserable in his youth, and hated by all who knew him. But, recovering after from his malady, he devoted himself entirely to pleasure and dissipation. He mentions another of that name, who wrote a book against Providence, and taught, that the world owed its formation to an accidental concurrence of atoms, or small particles, that were invisible to our sight. After he had lived in the greatest luxury thirty-two years, Suidas relates, that he died of the stone in the bladder. But,
previous

previous to his death, the same author informs us, that, in a fit of his disease, he placed himself in a brazen vessel, full of hot water, and then, calling for wine, desired his friends to spend their lives as they saw he died. He lived in the one hundred and seventeenth Olympiad, and the three thousand six hundred and fortieth year of the world,

P Y R R H O N,

Who established the Pyrrhonian philosophy, had, for one of his sect, Timon of Phlius. He was very eloquent, and possessed great classical and literary knowledge. After teaching the doctrine of Pyrrhus with considerable success, he died in the eightieth year of his age. The sect of the Pyrrhonians did neither much extend itself, or was of long continuance. It was soon lost in that of the second academy, which was very similar in its principles to those of Pyrrhon.

Having given this short account of some of the chief Grecian philosophers, we should think ourselves unpardonable, if we did not say a few words respecting that great and inimitable orator, Demosthenes, who raised the Grecian eloquence to the greatest perfection.

DEMOSTHENES

Was son of Demosthenes and Cleobula, daughter of Gylon. His father left him, at the age of seven years, under the conduct of his mother. It was at this time that he studied oratory under Isocrates, and his disciple, Iseus, of Chaleis. He studied also philosophy under Plato, and other celebrated philosophers of his time. By frequent exercises he corrected the defects of his action and delivery, which he considered were the most essential requisites in the art of public speaking. From reading the orators who had written before him, he not only equalled, but surpassed them,

in

in the variety of thought, and sublimity of composition. When he entered upon public concerns, he took the part of those who opposed themselves to the designs of Philip, against the liberty of Athens. Being at the Olympic games, and hearing a celebrated orator there make a famous speech, in the praise of Philip, against the Olynthians and Thebans, he formed a discourse with so much dexterity, that he is said to have caused the orator to retire in the greatest confusion. Returning to Athens, he delivered his Philippics, which will ever be memorable, for the wonderful eloquence and reasoning they contain against the ambitious designs of Philip. He assisted at the battle of Cheronea, from whence he was one of the first to fly, when Alexander prepared to pass into Persia.

Demosthenes was accused of having saved Harpalus, and taking the money this person had brought from Athens. Being condemned for it,
by

by the Areopagi, he went into exile. When Antipater succeeded Alexander, the Athenians, agreeing to send the demanded orators to this general, Demosthenes fled to save his life. Archias being sent to take him, he avoided this adversity by taking poison, which he had ready prepared. He died A. M. 3590.

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